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L I F E

OF

THE RIGHT REVEREND

WILLIAM PINKNEY, D. D. LL. D.

FIFTH BISHOP OF MARYLAND.

BY

O. HUTTON, D. D.



WASHINGTON, D. C. :

GIBSON BROS., PRINTERS AND BOOKBINDERS.

1890.

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THEY ARE

RESPECTFULLY DEDICATED

BY

THE AUTHOR.

PREFACE.

THE work of writing this Biography of the late Bishop PINKNEY very unexpectedly devolved upon me. Shortly after the Bishop's decease a number of the clergy and laity united in a letter to the late Rev. Dr. Meyer Lewin, requesting him to prepare such a Memoir. He consented to do so, but while engaged in gathering materials for the work, he was suddenly called to his rest before he had written a line or made a single note. Thereupon, I was solicited by the family and personal friends of the Bishop to undertake the work. Among those specially urgent that I should do so was the late Mr. W. W. Corcoran, whose affection for the person and devotion to the memory of Bishop PINKNEY were of the most ardent character. So emphatic were Mr. Corcoran's expressed wishes upon the subject, and so generous his proposals with regard to the expenses of the preparation and publication of the Life, that I felt constrained to subordinate all other considerations and assume the task. Owing to the pressure of other cares and duties, which I could not wholly neglect, the task is only now accomplished.

Mr. Corcoran did not live to see the work completed and to carry out personally his intentions respecting its publication; but in pursuance of his request and direction the *entire* expense of the preparation and publication of this work has been borne by his executors.

As Bishop PINKNEY kept no diary except of strictly official acts, used no care in filing letters received, and made no copies of his own letters except in some rare instances, the difficulty of placing in consecutive order and with desired completeness the records and incidents of his life has been very great. Most consistently with his nature, it seems never to have occurred to him that occasion would arise for the use of such materials in a Biography of himself. I have endeavored to give from those materials that I could secure a fair detail of the incidents and experiences of his life.

Ordained to the sacred ministry at an early age, and not called to the Episcopate until he had fully reached his threescore years, his pastoral life, which, under the Divine Spirit, he was able to make so effectual in good for the Church, claims a large share of attention; and his subsequent labors, first as the Assistant, and afterwards as sole Bishop, only tended to bring out the more conspicuously the qualities of heart, mind, and fervent zeal which

had rendered that pastorate so rich in its fruits of good and blessing to his people. And on his personal side, all who were brought into close contact or intimate association with Bishop PINKNEY could not but feel the sweet potency of his Christian character and the winning influence of the graces that adorned his life. So it may be that having, both as fellow-priest and friend, shared his confidence and love for so many years I have given a too partial coloring to his portraiture. If so, it may not be unpardonable under the circumstances.

O. HUTTON.

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LIFE OF BISHOP PINKNEY.

CHAPTER I.

BIRTH AND PARENTAGE. 1810.

WILLIAM PINKNEY, the Fifth Bishop of Maryland, was born on the 17th of April, 1810, in the city of Annapolis, Maryland, in the house afterwards owned by the Loockerman family, located directly opposite to the Lloyd mansion. He was baptized by the Rev. Mr. Judd, Rector of St. Ann's Parish.

The ancestors of the family came over from Normandy to England with William the Conqueror.* His paternal grandfather, Jonathan Pinkney, immigrated to this country at an early period before the Revolutionary War and settled in Annapolis. He was a sturdy Englishman—a man of great courage and high integrity. "He adhered with a mistaken but honest firmness to the cause of the mother country, and suffered severely the consequences of his conscientiousness."† All his property was confiscated by the Government. Upon the restoration of peace and the establishment of the Independence of the United States the family measurably recovered from the disasters of the Revolution.

The grandfather was twice married, the second wife being the sister of the first. The children of the first marriage were two daughters, Margaret and Nancy,‡ and those of the second were Jonathan, William, and Ninian. The first of these three children was for many years and up to the close of his life the cashier of the "Farmers' Bank of Maryland," an old banking institution in Annapolis of standard repute for its stability and wise management. He left a large family of children, sons and daughters, known and honored in Annapolis and throughout the State.

The second son, William, became the great lawyer and statesman, celebrated for his ability and eloquence. As jurist, diplomatist, and orator he acquired a European as well as a national reputation. The descendants of this son have established for themselves a reputation worthy of their distinguished father.

* See Life of William Pinkney, by his nephew, page 12.

† See *idem*, page 13.

‡ Margaret became the wife of Samuel Hutton, of Annapolis. Nancy never married.

The third son, Ninian, the father of the subject of this memoir, was born in Annapolis on the 25th of December, 1771. He was twice married, his first wife being Miss Mary Gassaway, sister of Louis Gassaway, who for many years held important offices under the State; she died two years after her marriage and left no child. In 1806 Mr. Ninian Pinkney married Mrs. Amelia Grason Hobbs, a widow with three children, Louisa, Henrietta, and Henry.* She was the daughter of Richard Grason, of Talbot county, Md., and the sister of William Grason, the first Governor of Maryland elected by the people under the amended constitution of the State, in 1838. Her paternal uncle was a Revolutionary officer and was killed at the Tangier Island, off the coast of Africa.

The children of this second marriage were Amelia, William, and Ninian.†

Mr. Ninian Pinkney, the father, held, up to the close of his life, an important official position in the State. Under the constitution of Maryland, prior to the amended constitution of 1838, the Executive Department of the State consisted of the "Governor," chosen by the two houses of the Legislature, and of a "Council to the Governor," similarly chosen and designated as the "Executive Council." For this Executive branch of the State Government there was appointed a "Clerk of the Council," corresponding to the office now held by the Secretary of State. All official documents emanating from the Executive Department were designated as by "the Governor and Council," and were attested by the "Clerk of the Council." It was this office which Mr. Ninian Pinkney filled for thirty years—his discharge of its responsible duties being so exact, efficient, and acceptable that he was constantly retained in the position and continued to enjoy the confidence of all parties through the entire period and to the close of his life. The published notices of his death, at the time of its occurrence in 1824, refer to the high estimate in which his character was held in the community, to his valued public services in the office he filled, and to the indefatigable labor and marked ability with which he discharged its duties. Under the old constitution of Maryland the Governor was only resident in Annapolis for a brief period during the annual sessions of the Legislature, so that there devolved upon the "Clerk of the Council" very grave and important duties. For the greater part of the year the trusted department of the Executive, in its acts, records, and ministrations, were under his special charge. To have so honorably and faithfully filled the position during the whole period of his official trust was alike creditable to his

* Louisa became the wife of Dr. Gwynn, of —; Henrietta died in early childhood; Henry never married, and died in 1844.

† The eldest, the daughter, still survives (1890). The youngest, Ninian, became a distinguished surgeon in the U. S. Navy, and died in 1877.

capacity, to his sterling worth, and to his patriotic devotion to the welfare of his native State. He sought no publicity or distinction beyond the assiduous discharge of his official duties. Cultivated in mind and refined in his tastes, he found his chief enjoyment in the happy circle of the home with his wife and the children of their household.

His brother, William, then the United States Minister at the Court of St. James, writing to him from London in 1808, says:

"I am half inclined to envy you the smooth, even tenor of your life. You are every way happy—at home, abroad. Nothing disturbs your tranquillity farther than to show you the value of it. Beloved by your family, respected and esteemed everywhere, your official capacity acknowledged, your official exertions successful, what have you to desire?"

Although there were two sets of children in the one family, yet all lived happily together and shared alike the fond care and impartial love of the husband and the wife. The bond that held them all together was as strong and tender as that which could exist in any one household where all the children were the offspring of the same parents. There was no difference in the domestic treatment, none in the provisions made for the comfort, training, and happiness of all. While in such cases much must be due to the father, very much more depends upon the wife and mother, from whom emanate the influences that sweeten, hallow, and elevate all domestic life.

It was the happy fortune of WILLIAM PINKNEY, the subject of this memoir—as it had been that of his great predecessor in the Episcopate of Maryland, Whittingham—to be blessed with a mother of rare intellectual gifts and of qualities of character eminently fitting her to be the faithful and loving guardian of her children. Next to her own duty to God, the whole purpose of her married, and afterwards of her widowed life, seemed to concentrate itself in their welfare and happiness. She was a woman of singular endowments of grace and intelligence. Without being specially attractive in person, there was a beaming benevolence from her countenance, great gentleness and charm in manner, and a voice so peculiarly melodious and silvery in its tones that once heard it was not easily forgotten. She combined with a deep religious devotion a fine poetic fancy, which she often indulged, producing poems not characterized indeed by the highest degrees of inspiration, but which were yet singularly beautiful and touching in thought and expression. She has left many such poems, some of considerable length, as "Pictures from Memory," "Incidents of the War of 1812," and some interesting descriptions in verse of her early and married life. All her poetic compositions were replete with deep and tender feeling and rich in their sweet unfoldings of a heart purified and sanctified by Divine grace. It was only occasionally that any of her verses appeared in print,

and those very brief, as some special incidents called them forth. From her WILLIAM PINKNEY inherited much of his own poetic power and inspiration.

Mrs. Amelia Pinkney was born on the 24th of June, 1779, on a farm now forming part of the "Wye" estate in Talbot county of the Eastern Shore of Maryland, and all her early life was passed amid rural surroundings. In one of her poetic pieces she gives graphic account of the farm home, the servants, the domestic occupations, and the changes which time brings about in all human experiences. Her literary taste and culture made her a delightful correspondent: and subsequently, when her children grew to maturity and were separated from the home, her letters, especially those to her son, WILLIAM, are full not only of the tenderest motherly affection, but of counsels of wisdom and duty drawn from the highest sources of truth in the Word of God and from the deep experiences of her own heart and life. Throughout that correspondence of many years we find the free unburdening of heart to heart in all that touches life's dearest interests, whether it be in the claims of earthly duty or of the higher matters of the spiritual life. Mother and son write to each other in the perfect confidence of their mutual love and sympathy. One feels in reading those letters the sacredness of the tie that binds together the parent and the child.

She was eminently pious. Her early religious training had been in the communion of the Protestant Episcopal Church, which was the Church of her fathers. For a considerable period of her life she was connected with the Methodists, to whom she had been drawn and won by their early spirituality and Godly zeal. Subsequently, when recurring to that connection, she wrote:

"Dearly do I love the Church of my fathers. Dearly did I love it even in childhood. Dearly have I ever loved and prized its holy doctrines. My sainted mother, who died in its full communion, early brought her children to the baptismal font, and by her precepts and example proved to me what a true disciple could and ought to be. The doctrines of the Church were ever to me above all others, even while I was a Methodist. I knew they were held by that body even as I held and still hold them. Satisfied as I myself am that the form of sound words contained in the Liturgy furnish a guard from error and fence the Church from the changes to which human nature is prone, yet never have I doubted, nor can I ever doubt, the good that has been effected by the Methodists."

The circumstances relating to Mrs. Pinkney's return to the full communion of the church will be stated in a subsequent portion of this Memoir.

CHAPTER II.

THE FAMILY HOME IN ANNAPOLIS. 1812.

IN 1812, while WILLIAM was yet an infant of two years, his father's family removed from their residence in the large brick house opposite the Lloyd mansion. The house to which they removed was a plain frame cottage, situated on a lot of ground comprising a large portion of the square in which it was located. It adjoined the old Fort Severn and was directly opposite the Governor's house. The mother, as was most natural, felt the change from the spacious and substantial old-time structure, more roomy than their needs called for, to this smaller and plainer abode.

Writing of this changed residence she says :

“The location is far better than I could have hoped for. I soon got over my gloom. I had a dear and interesting family around me; and love can make the wilderness blossom as the rose. Indeed we soon had roses blooming around us. The needful alterations and additions were made to the house before we moved into it, which was a lovely June day. It had assumed a very sweet appearance. *Now*, I prefer a small house. Well! it matters little where we spend our days if we spend them in the service of Him who has a mansion in the skies prepared for all who love Him.”

Very soon after the removal of the family to their cottage home the war of 1812 broke out. The city of Annapolis, with the State buildings and archives, was in perpetual danger of destruction by the British forces; for, from some strange predilection for the Chesapeake, the British officers, during the greater period of the war, kept their fleets and forces upon its waters, and constant depredations were made on both sides of the bay. For a long time and at frequent intervals the British ships were anchored off the Annapolis harbor. Great anxiety and alarm were experienced by the citizens. The city was without any defences, and no military preparations were made for the protection of the inhabitants. Mr. Ninian Pinkney realized the responsibility of his official position and could not but feel uneasiness and fear for the safety of his wife and children.

In some reminiscences of this period, written by Mrs. Pinkney during the latter portion of her life, she gives a graphic description of the consternation and excitement produced in the city by the appearance and long stay of the British fleet in the Chesapeake, near Annapolis. She writes:

“Well do I remember the day when the tidings that our National Government had declared war against Great Britain reached our city. Soon after-

wards came the night alarm that the British fleet was in the bay and approaching our harbor. There was at that time no means of defence in this place; neither was any effort made for that purpose. All seemed blank confusion, except on the score for personal safety and personal interest, which are the last things forgotten in this selfish world. It was tacitly admitted that Annapolis must be given up on demand and no show of resistance be made. How sad it was to think that our habitations would be laid in ruins by a merciless foe. On two occasions it was deemed necessary that the women and children should take refuge for safety in the neighboring country. My husband's first care was to secure the public papers belonging to his department in the State House and then prepare the children and myself for flight. I had been previously kindly invited by one of the Governors of the State, Gov. Robert Bowie, residing in another county, to take refuge at his residence, near the village of Nottingham, which I then gratefully declined to do, but now we gladly accepted the hospitality of his home. We had been neighbors through one term of his office as Governor. As soon as we arrived my host was at the door of the carriage to meet me and greet me with welcome smiles. There I did feel myself at home; and it was well for me that I did, for circumstances compelled me to remain there a month. Never during that period did the cordiality with which I was first received lose its warmth, and never was I permitted to feel myself a stranger. As soon as I could do so with safety to my children I returned home. The British, however, at that time scarcely looked in upon Annapolis; and in a few hours after I had left the city the fleet shifted sail and coursed down the Chesapeake. It seems a little remarkable that the *very place* to which I had gone for safety was afterwards visited by the enemy and suffered more than we did. Some of the inhabitants were made prisoners and threatened with a visit to Halifax, yet they were in reality generously treated and exchanged as prisoners of war."

Mrs. Pinkney writes in her reminiscences of still another visit to Prince George's, made under different circumstances, to a special friend of her husband. She says:

"The last time I went to Prince George's was on account of my own delicate health. I was not too languid to enjoy the kind attentions there lavished upon me, but sufficiently delicate to call forth the sympathy and tenderness of all around me, for I was surrounded by the kind and benevolent, who felt for the sufferings of their fellow-creatures. I have never seen that house or its owner since; but I think it is in my son's parish and that some of that family are his parishioners. How little did I think then that the little child I had with me, just beginning to lisp in infant prattle, was to be in after years the spiritual director of that family and the recipient of their kindness, and that I, the feeble, delicate mother, should live to see it. Much pleasure has he had in his intercourse with that family and in the consciousness of their regard and affection. Many sad scenes has he witnessed in that household, but through all Christian resignation has sustained the sufferers."

Again, for the second time, after the battle of Bladensburg and the burning of the Capitol, when it was thought that the British would advance upon Annapolis, it was deemed advisable for the safety of the family that she should leave the city. She accordingly availed herself of the kind offer of a friend of her husband to make his house, some miles distant in the country, her abode for an indefinite period. She writes:

"I felt at last that it was my duty to take advantage of the facilities a kind Providence offered me to take my young family out of the way. It was with a heavy heart I left my home. My husband's duty precluded the possibility of his being the companion of my flight. We remained at the house of this friend for about three weeks, and then returned to our cottage home. After that nothing could induce me to leave it.

"How well I remember the burning of the Capitol! We could see the light of the consuming flames from our dwelling, but, although all went out to look at it, none imagined whence it proceeded. It did not enter the mind of any one that so daring an outrage could be committed. It threw the whole country into astonishment, and the Nation, like a lion roused from his lair, was roused with indignation. When the truth was ascertained we expected that the next attack by the enemy would be upon Annapolis in their way to Baltimore. We quietly waited their approach. That was the most we could do. The most difficult part of our task was to keep the body quiet while the mind was full of excitement. Once or twice we thought we could distinctly hear the beating of the drums, and judged that the van-guard was entering the city. The key of the Government House was ready for them. Once I took it in my hand, that it might not be to look for when demanded. Still they came not."

Mr. Ninian Pinkney's position as an officer of the State government was, during this whole period of the war of 1812, one of very grave responsibility. He was the chief State official resident in Annapolis, and had the charge of all the valuable State documents of the Executive, the Governor being resident there only for a short time while the Legislature was in session. Happily, however, the unprotected "Ancient City" was saved from bombardment. It may have been in part from its insignificance as a commercial city, and because not a *strategic* point, but chiefly, one may believe, from that veneration which the English Admiral and officers may have felt for a city which, in its colonial history, had been so closely associated with the mother country.

Such, during his early childhood, were some of the incidents, the anxieties, and civil troubles experienced by the parents of young PINKNEY. When these State and local disturbances, caused by the war, ceased upon the declaration of peace in 1815, the citizens of Annapolis resumed their wonted quiet avocations, and the parents of the Pinkney family settled down in their peaceful cottage home.

This property had been purchased by Mr. Ninian Pinkney to be the permanent residence of the family. As it was the home associated with all young PINKNEY's early life, and continued to be the home of his revered mother until her death, it may be well to recur to some interesting circumstances connected with the locality and the subsequent disposal of the property to the Navy Department of the United States.

The lot on which the house stood was separated on the north-east side by a narrow street from the old "Fort Severn," a military post established by the General Government in 1808. This fort was located on the banks of the Severn, where the river

makes a junction with an inlet of the Chesapeake Bay that forms the harbor of Annapolis. The grounds comprised about ten acres, and were enclosed on two sides with a high brick wall, and on the other sides were open to the waters of the Severn and the harbor. Here were posted officers of the army with their quarters, and a military force sufficient to man the battery at the outermost point.

Just outside of this National fort, on the street leading to its guarded entrance, stood, on the one side, the "Governor's House,"* an old and spacious mansion, solid in structure and antique in style, and on the other side of the street, immediately opposite the Governor's house and near the gate of the fort, stood the unpretending frame cottage of the Pinkney family.

In 1845 the old Fort Severn, with all its buildings and grounds, was transferred to the Navy Department.† The position, by its location and healthfulness, was deemed admirably adapted for all the purposes of a Naval School. The beautiful Severn flowing on the one side, the Chesapeake bay, with its deep waters open to full view at the one extremity, the city of Annapolis immediately contiguous, and Washington City, the Capital, of easy access, it filled all the requisites for such an institution of thorough education and complete practical training in naval studies and exercises as a great country would provide for those who were to be the future officers and guardians of her navy. Since then the grounds of the Naval School have been enlarged to the full extent of more than fifty acres by increasing the water frontage, and by taking in, by purchase, several squares of the city. Large additions, also, of landed property across the College Creek have been purchased for a Naval Hospital and a cemetery. These enlarged grounds with their numerous and costly buildings have been so improved and adorned that they have become as beautiful as any within the National domain.

These measures for the enlargement of the grounds of the Naval Academy made it necessary that the Pinkney lot should be included in the plans. It was accordingly purchased by the

* This house, supposed to have been built with brick brought from England, with all its extensive outbuildings and grounds, became the property of the Government, by confiscation, after the Revolutionary War. It had been erected, probably some forty years before the declaration of Independence, by the Hon. Edmund Jennings, of Lincoln's Inn, Secretary of the Province of Maryland, and Judge of the Land Office. It was occupied, if not owned, at the breaking out of the Revolutionary war, by the Colonial Governor, Governor Eden, who took the Tory side, and in 1776 sailed from Annapolis, in H. B. M. Frigate *Powery*, for England. In this way the house came into the possession of the State, and was thenceforth used as the residence of the Governor, until its purchase by the United States for the Naval Academy. (See *History of the Naval Academy*, by Professor Soley, p. 132-3.)

† See *History of the Naval Academy*, by Prof. Soley, p. 60, *italics*.

Government in 1853;* But out of the most considerate regard for its then aged occupant, Mrs. Pinkney, she was permitted to remain in undisturbed possession to the close of her life in 1858. The old Pinkney cottage itself was not removed until 1860. In some of Mrs. Pinkney's meditations at this period, she writes:

"Each day I take my stand at the window and look at the changes and improvements that are going on around me—still leaving me unrestrained and free. My property, the possession of which I have had for so many years, will soon change its character to me. It is my own—and yet not my own—mine to live in as long as I live, but yet not mine in reality. This is something similar to my own existence. I am not my own, for I 'was bought with a price,' and yet in many things I do as I list with myself, but I cannot transfer my right in my own existence to another. The true *owner* will call for it one day, and then it must be surrendered. May that day find me so purified by Divine grace as to be meet for the inheritance of the saints in light."

The "Governor's House" still stands and is to be found within the enclosures of the Academy, near the southwest entrance. It has been converted into the library building for the Naval School. On the ground opposite, where once stood the cottage home of the Pinkney family, there now stands the beautiful chapel† of the Academy, in which for years the services of the church have been conducted, and where, afterwards, when he became a clergyman of the Church and was subsequently called to the Episcopate, WILLIAM PINKNEY, on his visits to Annapolis, was wont to officiate.

How strangely the most unexpected changes come about as we are led along through life's pathways under a Providence that guides us we know not how or whither!

The surroundings of one's birth-place and the personal and historic associations connected with it have an undoubted and sometimes powerful influence in the formation of character and in the direction of the development of the whole subsequent life. Those of Annapolis were peculiarly calculated to make a deep and permanent impress upon the mind of an ardent and ambitious youth. The young PINKNEY could not look out of the windows of his home or from the grounds about it without seeing on the one hand the stately building representing to him the gubernatorial authority of his native State, and on the other the military forces guarding the National fortress, with its waving banner of the stars and stripes representing to him as well the dignity and power of the National Government; and, by a singular coincidence, his life was passed, the first part of it wholly, between the two capitals, Annapolis and Washington; and when he assumed the rectorship of a church in the latter city, and afterwards, when

* See History of the Naval Academy, by Prof. Soley, page 132, note.

† This chapel was built under the superintendence of Admiral Porter, in 1868.

raised to the Episcopate, he retained his residence within the borders of Maryland to the close of his days.

Young PINKNEY was powerfully influenced by these early associations connected with his birth-place, with its college, and with the State. His heart welled up with gratitude and pleasure as such thoughts and memories were kindled in his soul. Often and again, in verse and letters, it is seen through all his subsequent life with what enthusiastic ardor his affections clustered around the "Ancient City."

Annapolis became the seat of government of the Province of Maryland in 1695. As early as 1650 settlements by Puritan refugees from Virginia had been made upon the lands contiguous to the Severn and the Chesapeake, but it was not until after more than forty years of disturbances in the colony that the capital was transferred from St. Mary's City to Annapolis. The locality had passed under several previous names, as "Providence," "Proctor's Town," "Anne Arundel Town," before the present designation, fixed upon in 1695, was given in honor of Queen Anne, by whom, in 1708, the city charter was granted and executed. The city in time came to be known and designated as the "Ancient City," in part, perhaps, from its very early settlement and importance in the colony, but chiefly, it is supposed, because after the Revolution it ceased to be a place of any commercial importance and lapsed into a condition of stagnation as respects growth, wealth, and enterprise: from which condition, however, it is gradually and steadily recovering, and bids fair at the close of the nineteenth century to reach its ancient prestige.

At the period of which we write Annapolis was noted as the seat and centre of a high degree of intellectual culture and social refinement. Here were held the annual meetings of the Governor and Council and of the General Assembly of the State Legislature, and the almost constant sessions of the Court of Appeals. Historically the city possessed peculiar interest.

Stirring events in both Church and State occurred here. It was here that the celebrated commissary, Dr. Bray, acting under the Bishop of London, held his visitation in the month of May, 1700. Here the grave questions of civil and ecclesiastical trouble were considered and determined by the colonial representatives. It was here that patriotic resistance to the encroachments of the parent country upon the rights and liberties of the people very early manifested itself, and culminated in the burning of a vessel and its cargo of tea in the harbor of the city in October, 1774, nearly two years before the signing of the Declaration of Independence. In fine it was here that, at the close of the Revolutionary war, General Washington, in the Senate Chamber of the State House, on the 23d of December, 1783, resigned his commis-

sion as commander-in-chief of the army of the United Colonies to retire to his rural home in Virginia, bearing with him the gratitude and the plaudits of a country whose freedom and independence he had been so instrumental in achieving.

It may be said of this ancient city, as was spoken of Sion by the Psalmist, that it is beautiful for situation. The prospect from the dome of the State House shows that it is almost an island city, nearly encircled by two rivers, the one making up from the Severn, the other winding round from the harbor. Woodlands, cultured fields, farm houses, fruit and flower gardens are seen near and far off as the eye can reach. The Severn is seen stretching up for six miles till it opens itself into the picturesque Round bay. The blue and broad waters of the Chesapeake Bay are in view for many miles, bearing on their bosom ships, steamers, and smaller craft as they pass to and from the commercial metropolis of the State.

In his youthful days, as PINKNEY walked to and fro in the streets of the Ancient City, streets then only partially built up, he would see here and there over the city venerable and antique buildings, with their appendages of brick walls and stables, erected in colonial days, once the residences of old English families and subsequently occupied mostly by their descendants.

Not only so, wherever he might be in the city or in the vicinity he would see the beautiful dome of the State House rising far above all other buildings and forming against the blue sky a never-ceasing object of State pride and joy. Standing upon an elevated mound in the heart of the city, and having been founded and erected before the Revolution to supplant a still older State building that occupied the site, this venerable State House was fraught with associations that closely connected it with legislation under the mother country, with the War of the Revolution, with the Congress of the United Colonies and with the government and the judicature of the State since the ratification of the Constitution of the United States.

Then too, near by, in the centre of a large campus, or, as it has always been called, "The College Green," extending along nearly one side of the city and reaching to the waters of the Severn and the creek flowing into it, stood St. John's College, then alone in its solitary isolation, quaint in its architecture, and even then venerable in age and of great repute for the noble sons she had nurtured. It was at this college, as we shall see, that PINKNEY received his education.

Two squares distant from "The College Green" was the old St. Anne's Church, a spacious brick structure of the Colonial period, with its huge square tower and the great bell which every citizen of Annapolis loved to hear, as not for church only but as well for college hours and for municipal regulations, and for the

evening curfew, it was rung and tolled by the old church sexton.* When long years after, on a cold, tempestuous winter's night, this old church was burned to the ground, the flames illuminating the whole city and surrounding country and seen far out on the Chesapeake Bay, this bell gave out its parting toll, as with tower it fell into the fiery mass below. The building stood on the very site of the present noble church, in the middle of a large oval space, surrounded with tall Lombardy poplars, the ornamental and shade trees so common in those days, and to be seen long afterwards upon the State House hill, the College Green, and about many of the old mansions of the city.

The inspirations arising from these associations and scenes and surroundings, amidst which young PINKNEY grew up to manhood, greatly tended not only to intensify his patriotic feelings for his native city and State, but also to foster and develop those powers of imagination and poetic fancy in which, with an exuberant diction, he delighted to indulge and never wholly relinquished in his maturest years.

Strong and tender to the day of his death were his recollections of the Ancient City of his birth and of the family home. The last letter that he wrote was, it is believed, the one addressed to two young college friends in Annapolis, graduating in 1883 at his Alma Mater.

* One of the most noted of the old-time characters in Annapolis was Mr. Joseph Simmons, commonly called "Joe Morgue," or "Old Joe Mogg," the very terror of the children and the women. He was sexton of the parish church, grave-digger, and bell-ringer. He died in 1836, the oldest inhabitant of the city, being about one hundred years of age. He was exact to the very minute in ringing the church bell for service hours, for corporation and college hours, usually at 8 and 9 o'clock A. M., and at 1, and 3, and 9 P. M. As sexton he kept all things in order in his department, and seemed to take a strange pleasure in digging, preparing, and rounding up the graves. No one dared to disturb or offend him for fear of the threat, "I want you," which was superstitiously regarded as prophetic of a speedy death.

"When he had reached a centenarian's age, he was an object of interest to all. With his white hair flowing over his shoulders, his aged form tottering with the weight of years, his *shackling* step, and the sombreness of his occupation, he presented to the mind the apparition of Old Time himself, lacking only the emblematic scythe to make the picture complete."†

† See "The Ancient City," by Mr. Elihu S. Riley, pages 250-3.

CHAPTER III.

EDUCATION—ST. JOHN'S COLLEGE. 1822-'27.

THE early education of WILLIAM PINKNEY, like that of his younger brother, Ninian, was for the most part received at home under the careful instructions of his parents. There was only the difference of a single year in the ages of the two brothers. They could both recur, in after-life, with self-gratulation and an honorable pride, to those happy formative influences and principles received and imbibed during childhood and youth under their wise and loving Christian parents.

WILLIAM, without being specially precocious, was apt to learn, studious, fond of books, and ambitious to excel. He gave early indications of his predilection for religious worship and for oratory.

In reminiscences written by his mother in 1850 she recalls some interesting incidents of his childhood and early youth, as follows :

“ WILLIAM was quick, and at a very early age could read. When called to show his qualifications he would go on with his reading as fluently as if he could master every word, when he was only substituting his own ; imagination and fancy supplying him with all that was wanted if the printed word was difficult. The Lancasterian School was first got into operation when he was three years old. He was sent there to learn the alphabet, after which he was for some years taught at home. How pleasant it is to me now in my old age to see my dear sons still meeting, after their frequent separations, in the unsubdued warmth of fraternal love and mingling thought with thought in social converse. Then I recollect the days of their happy and innocent childhood, when they sported together beneath one roof. It was the custom of their father, when the toils of the day were over, to call his children around him and in pleasant chat beguile the evening hours, and, after their school-days commenced, those same hours were spent in preparing for the studies of the coming day. WILLIAM was devoted to his father. I never saw at his age a deeper filial devotion. When he was about eleven years old he accompanied his father to the York Springs as my substitute. He went freighted with my instructions, and faithfully fulfilled the part assigned him. So assiduously did he watch his father, that he should not eat the forbidden viand, that he became the admiration of the guests at the establishment and won their praise. Ever after he continued those attentions, accompanying his father to his room, assisting him to undress, and fixing everything for his comfort, until death deprived him of that beloved parent. Long before that time his attention seemed turned to the office he is now filling. I think before he was seven years old he was the embryo preacher. Whenever his father and I went out, leaving him at home, his operations began. He would gather his congregation around him, fix the chairs, mount one of them as a temporary pulpit, and, with book in hand, go through the mimic process of public worship. The voice was strong and powerful, and often as we returned home its tones would reach us as we passed the garden fence. We sometimes entered unobserved and witnessed the uplifted eyes of the future.

orator as he stood pouring forth words full of love and devotion. * * * Back to my heart comes the recollection of these early scenes in our homestead and of those evening and morning prayers which were lisped to me in the accents of infancy."

Very soon, and at an unusual early age, WILLIAM was prepared to enter college. The selection of a college for the liberal education of a youth is always a grave question with Christian and thoughtful parents; for, along with the knowledge to be gained and the intellectual training to be secured, there should be combined the culture of the soul in the principles and habits of a true morality, which recognizes and inculcates responsibility to God and the obligations of Christian virtue.

Naturally the parents of young PINKNEY would select the College of St. John's, which stood almost at the doors of his home, and where, under the influences and watchful care of that home, the advantages of a liberal education could be secured.

As in after-life PINKNEY became one of the governors and visitors of the college, and was much identified with the efforts made for its permanent endowment and success, it may be well to give some account of the institution.

Measures looking to the establishment by the State of a Collegiate Institution of a high grade were taken, on several successive occasions, before the Revolution; and in all of them the city of Annapolis was designated as the location, and "the building on the banks of the Severn, formerly designed for the Governor's Mansion," was to be set apart for the purposes of the contemplated college. "This building is now McDowell Hall, the central one of the numerous buildings constituting St. John's College."* But all these educational measures failed; and it was not until 1784 that the college was chartered, nor did it go into operation until 1789, when under its first President, John McDowell, D. D., the college entered upon what promised to be a successful and brilliant career. In the act of its establishment the Legislature of the State guaranteed, "annually and forever," a liberal sum for its support. Large private subscriptions were also received. Unfortunately for the college the State's annuity was withdrawn in 1806; and from that period to the present, with only occasionally and very inadequate relief from the State, the college has had to struggle on as best it could in its educational work. Great as were the disadvantages, there annually went forth from its halls, graduates eminent in the history and the councils of the State and of the General Government.

It was during the years from 1822 to 1827 that young PINKNEY was a student in the college. For a short time in the earlier part of this period, the Rev. Dr. Henry Lyon Davis, the father

* See Catalogue of St. John's for 1874, p. 5.

of the distinguished Henry Winter Davis, was President—a man who in his day stood forth as one of the ablest divines and ripest scholars of his age.* Dr. Davis was succeeded in the presidency by the Rev. Dr. Wm. Rafferty, who brought to the position the characteristic ardor, if not impetuosity, of his Irish descent. It was under his presidency that young PINKNEY completed his collegiate course, graduating at the early age of seventeen years at the commencement held the 22d February, 1827.

It may be proper to add in this connection that the college did not begin to emerge from its long depression until the accession to the presidency of the Rev. Dr. Hector Humphreys, in 1831, a man of marked ability, of most varied attainments, and of much experience in academic administration.

Tall and commanding in person, his countenance highly intellectual, his dark eyes gleaming through gold spectacles, a voice almost sepulchral in its tones, he presided over the college with marked dignity and success. And yet withal he was so kindly and considerate that the dutiful affection of the students equalled their veneration for his character. During his administration there was little occasion for the exercise of collegiate discipline. Dr. Humphreys made very large and important additions to the curriculum of the college studies, especially in the varied departments of the sciences, of history, philosophy, and literature.† By his persevering efforts active measures were taken to provide adequate college buildings and to establish the institution upon a permanent basis of prosperity. He appealed to the Legislature of the State to fulfil the contract made when the college was chartered, and he personally canvassed the State to solicit contributions. In these efforts he was partially successful, and if they had been actively seconded and promoted by the Legislature and citizens of the State St. John's would now stand among the foremost institutions of learning in the country. It is at length, 1890, under its present able President, Dr. Thomas Fell, beginning to emerge from its long depression. As on the day when

* The writer here desires to record his youthful recollections of this venerable man. Owing to certain troubles in the college, he ceased to be connected with its administration, and established a private school of his own in the parsonage of St. Ann's Church, of which he was Rector. To that school it was the writer's privilege to go in his early school-days; and he well remembers one so majestic in his physical proportions and so great and lofty in his mental endowments. He was wont, with staff in hand, to enter the school-room and take his chair at the master's desk, where always laid the long birchen rod, then an essential part and aid in all effectual teaching.

† In addition to what is stated in the text, the writer wishes here to record his own personal sense of the many kindnesses of Dr. Humphreys toward him while a student of the college, and his gratitude for the wise counsels and aids which he received from one who was to him as a father and the guide of his youth.

the college first went into operation, in 1789, there was an assemblage, one hundred years after, on the 26th of June, 1889, of the president and faculty, of the governors and visitors, of alumni and of students, as cadets, before the front portico of the State House to proceed in orderly procession to the college grounds for the centennial celebration. There under a spacious canopy erected beneath the over-arching branches of the famous old poplar tree in the campus the commemoration proceedings were held, consisting of music, with prayer, an ode, an historical address, and an oration, in the presence of a large concourse of friends of the college and citizens of Annapolis. On the next day the annual commencement exercises took place. The interest and enthusiasm manifested on this occasion give presage of a future that will place St. John's in just and honorable position.*

It would have filled the soul of WILLIAM PINKNEY with pride and joy had his life been spared to witness and join in this centennial commemoration of his Alma Mater.

While young PINKNEY was yet a student at college, and only in his fourteenth year, his father died. Mr. Ninian Pinkney had been in failing health for several years. He is described by the sorrowing widow "as a husband most devoted and a father most tender and judicious." His last moments were soothed with the consolations of religion. Taking his last farewell from all the members of his family and the nearest relatives gathered around his dying bed, he departed, expressing his "confidence still strong in the Lord."

The death of the father, occurring in the maturity of his years, devolved upon the widowed mother the temporal care of the family and the grave responsibility of providing for the education of the children and their preparation for active and responsible work in life. In both respects she proved herself fully equal to the charge.

After his father's death young PINKNEY continued at college and remained until he graduated, in 1827, being then only seventeen years of age.

He was the youngest member of a class noted for ability and scholarship: and, in order to maintain an honorable standing, he had to labor most arduously at his studies. As an evidence that he succeeded in attaining a high position in his collegiate course he was chosen by his class-mates, with the approbation of the professors, to deliver the valedictory at the commencement. That valedictory has been preserved, and is marked by unusual richness of thought and beauty of expression for one so young in years.

* It is interesting to churchmen to note that while the college, by its charter and throughout its whole administration, was in no ways *sectarian*, "being founded and maintained for the benefit of the youth of every religious denomination," no less than *seven* of its eleven presidents have been eminent divines of the Church.

In those days it was customary to hold the college commencements in the parish church of St. Ann's on the 22d of February, being Washington's birthday, and during the session of the Legislature. This practice continued until the year 1834, after which they were held in the hall of the college, now called McDowell Hall. When held in the church a large platform was erected over the pews that surrounded the reading-desk and the pulpit, which then stood out in the nave of the church. On this platform were assembled the faculty of the college, the visitors and governors, members of the Legislature, judges of the Court of Appeals, with distinguished guests, the body of the church being filled with citizens and friends of the college. It was a severe ordeal through which the youthful graduate had to pass.

Of the members of his graduating class, six in all, only one survives. They were all worthy and honored sons of the college.* Of these it will not be invidious to mention John Henry Alexander, with whom PINKNEY maintained up to the time of his death intimate and tender association. Dr. Alexander was a man of most diversified accomplishments. Learned in all departments of science and civil engineering, a thorough scholar in the classics and modern languages, possessed of a high poetic genius and capacity, skilled in architecture and the arts, he combined in himself the most remarkable attainments. A sincere and earnest piety in the communion of the Church adorned his life. In him PINKNEY found a wise counsellor and a most congenial and loving friend. A life-long, though not frequent, correspondence was carried on between them—the letters of Dr. Alexander being as beautiful in their penmanship as minute copper-plate engraving, and so perfect as to bear the test of the microscope.

It is impossible at this period to ascertain the exact curriculum of the college. It was, no doubt, founded on that pursued at the English universities, and was confined almost exclusively to the classics, mathematics, and philosophy. It was, however, in these branches, so disciplinary and thorough as to lay the

* William Harwood, M. A. ; late State librarian, professor at the U. S. Naval Academy, orator before the Alumni, visitor and governor, and secretary to the board. Mr. Harwood is the only surviving member of the class (1890).

John Henry Alexander, M. A., LL. D. ; late chief of the Topographical Survey of Maryland, professor of natural history in the College of St. James, professor of mining and civil engineering in the University of Pennsylvania, and professor of natural philosophy in the School of Letters in the University of Maryland.

Thomas Archer, M. A.

Ezekiel Hughes, M. A.

William H. Tuck, M. A. ; Speaker of the House of Delegates, member of the State convention of 1850-'1, judge of the Court of Appeals, orator before the Alumni, judge of the second judicial district, Senator of Maryland, and visitor and governor.

foundations of sound scholarship and varied attainments in all substantial, liberal, and practical knowledge. Modern science, as we now designate it, was, in its comprehensive departments, just then beginning to enter upon those profound researches and make those wonderful discoveries in the constitution and order of the natural world, its forces and its laws, which have rendered the last half-century the most noted era, scientifically, in the world's history. A marked change has now come over the whole system of college and university instruction: and it is feared by many that these modern scientific, literary, and historic studies, valuable as they are in beneficent results, may altogether supersede the old and time-honored studies that gave such grandeur and lustre to the learned, and yet practical and progressive, men of the past generations. Perhaps our present advanced science and criticism could never have laid their sure foundations or made their marvellously rapid progress, if they had not been preceded by those classical and philosophic studies which gave to the powers of mind the highest discipline and fittest preparation to master knowledge in any and all departments.

Young PINKNEY came forth from college with a mind well trained and well stored for so youthful a graduate. He retained through life the habits of study thus early formed and a fondness for all literary pursuits that steadily increased with his years. There was nothing in his college career that marked him out as one of an over-eager ambition for distinction. The humility that so beautifully adorned his later life was not wanting in his youthful days. He claimed nothing on the score of special scholarship or brilliancy. He knew that he was only laying foundations for future usefulness and honorable position. The best education is that which, without undue stimulus or rivalry, fits a youth for after-work and after-progress in the sphere which he is to fill in the maturity of manhood.

CHAPTER IV.

STUDIES IN THE LAW; CONNECTION WITH THE METHODISTS; ENTRANCE ON PREPARATION FOR THE MINISTRY AT PRINCETON. 1827-'31.

Whatever may have been PINKNEY'S early predilections for the ministry, they had not at this period of his life any determinative influence upon him. Although he had been piously brought up and was most exemplary in his conduct, it does not appear that at this time he gave any special evidences of religious impressions and convictions.

Soon after graduating he commenced the study of the law in the office of his cousin, Mr. Somerville Pinkney. Having completed these studies through the usual course, he was regularly admitted to the bar. He did not, however, enter upon the practice of the profession. His heart was never fully in it, although then and ever afterwards he held in highest admiration the profession of the law, which he regarded as presenting a grand and noble field for all forensic eloquence and public distinction and for the profoundest researches into the principles that govern all social and civil life.

It was during the prosecution of his legal studies that he became deeply impressed with religious convictions and feelings; and the views, hitherto vague and unsettled, which he had entertained in regard to the sacred ministry, became intensified and permanently fixed. This was brought about by his attendance upon the preachings and revivals of the Methodists, which were then attracting great attention and interest in Annapolis. His mother had sometime before connected herself with that religious body, and with her husband and the children attended upon the Methodist ministrations.

From the first settlement of Annapolis the only recognized and the generally professed religion in the city was that of the Church of England. St. Anne's parish was established in 1692. Up to 1771 the only church in the city was the parish church. During the Revolution, and for a number of years after, the parish was in a very depressed condition. The ministrations of religion were kept up, but owing in part to the evils of the times and in part to the fact that some of the Rectors were men, not of good character and wanting in Godly zeal, such coldness and formality prevailed that many of the older members of the parish and their families

were carried away by the religious excitements that had their origin in Wesley and were greatly increased under the eloquent preachings of Whitfield and others. Methodism soon became a powerful religious element and agency in the city. The first "Meeting House," for it was then so called, was a plain and rude frame building, having the steps leading to the gallery on the outside. It was located on an open space east of the State House circle and opposite the record office.* Thither preachers of enthusiastic ardor and much pulpit power were sent. Frequent revival meetings were held, and it seemed at one time that some of the best and strongest elements in the parish would be drawn away from the church. It is not surprising, therefore, that one so ardent in temperament and so susceptible in nature to the emotional in religion, as PINKNEY, should under the circumstances and by the influences that surrounded him have yielded himself to what then seemed to him the realization of the power of true Christianity. He became a Methodist. His conversion excited no little interest and comment in the Ancient City, as he was known to possess such culture and gifts as would put him at once into prominent position as preacher among the Methodists. He was soon called upon to take his place as one of their exhorters and speakers. He was not long in determining to enter into the ministry. This determination forced upon his consideration a matter of the gravest moment. He felt moved and called in his inmost soul to become a preacher of the Gospel. His convictions upon this subject were intense and strong. But he felt at the same time that he was unfitted without previous study and preparation for so sacred and awful a work. He felt then, as he afterwards more fully realized, that no man, whatever his gifts and religious enthusiasm, should dare to enter upon so sacred a calling without the most studious preparation in Biblical and ecclesiastical learning. He determined, therefore, that he would enter upon a course of preparatory ministerial study and not seek any ordination until he had completed such course. When this determination became known it caused no little uneasiness and distrust among the Methodist brethren, especially among the old members, who protested against all theological studies preparatory to the sacred ministry, insisting that whenever there was the true inner call of the Holy Spirit to go and preach the Gospel, the inspiring gifts and qualifications would go along with that call to fit the preacher

* This building was supplanted by a neat brick house of worship, erected about 1820, near the original site, and that in its turn was followed by the present more ornate structure, on the same spot. About 1830 a small Roman Catholic chapel was erected on the grounds of the Carroll estate. Since then the Presbyterians, other branches of the Methodists, Baptists, and others, have erected church buildings, so that now, 1890, in Annapolis, are to be found all the divers sorts of religious denominations.

for his work.* But PINKNEY was not to be moved or turned away from his purpose by any fears, or suspicions, or argumentations by others in regard to his future course. He indicated thus early his determination to think and act independently in matters that touched his conscience and duty, his belief and conduct.

His mind turned to the Theological Seminary at Princeton, New Jersey, as the institution where he could best prosecute his preparatory studies in theology. It is not known that he had any inclination toward the Presbyterian system of doctrine and church government. There were at the time no Methodist theological schools; and there seem to have been no intimations or suggestions given to him as to the General Theological Seminary in New York or to the Episcopal Theological Seminary of Virginia, near Alexandria. These institutions of the Church were not then much known outside of her own communion. It is quite probable that his attention was directed to the Princeton Seminary by the Rev. John Decker, a Presbyterian clergyman, at that time professor of the Grammar School in St. John's College, with whom he had formed quite an intimate acquaintance and for whom he ever entertained warm regard and friendship.

As illustrative of the religious interest and excitement among the Methodists in Annapolis during the period that preceded PINKNEY's connection with that body—to which reference above has been made—there are some reminiscences by his mother, written in 1851, of visits to the city by several of their most distinguished preachers and pulpit orators—to Pitt, to Ryland, and Bascom, and more particularly to Summerfield, of whom, as to his person and preaching, she thus writes:

“I have not forgotten the excitement that prevailed in our city when the youthful, the eloquent, the admired Summerfield paid us a passing visit. Like Jenny Lind, his fame had preceded him in this country, and everywhere he was met, appreciated, and applauded by listening thousands. The weapons of his warfare were spiritual and not carnal, and to the lovers of pleasure more than the lovers of God he did not hold as attractive a spell as the Swedish nightingale. Yet even the lovers of pleasure flocked to listen to the youthful saint. The young, the beautiful, the gifted listened with breathless attention to the warnings and the encouragements which flowed sweetly from a tongue that seemed to have been touched with Heavenly inspiration. Houses were filled almost to suffocation where he was expected to preach. His appearance was very interesting—handsome in face and person, his eyes of a dark blue and of very sweet expression, his countenance intellectual, and his voice full of fascination. Of all the pulpit orators I have ever listened to he excelled in the power to charm; for in him all the graces of

* Since then a great change in their views and in their policy of administration has taken place among the Methodists. They have become so numerous and powerful that they have erected and largely endowed very many colleges, theological seminaries, and universities. They are now among the foremost advocates and promoters of all secular and ecclesiastical learning.

delivery and all the resources of a richly-gifted mind were united with and ruled by the ardent spirit of piety, and all were laid a willing sacrifice on the Altar of his Lord. I saw him several times in the private circle, and I listened to three of his discourses from the pulpit. His visit here made a deep impression, and we indulged the hope that it might be repeated, but his days were numbered, and a few months afterward he was in the silent grave, and his light was withdrawn from the children of men.* Summerfield was no common man. His speech did distil as the dew upon the mown grass. There was a peculiar pathos in his voice and manner when he addressed the children of the congregation. Every little eye was turned to him in an instant, beaming with affection and interest, and his words to them were breathed out so sweetly that one would be induced to believe his mission was particularly intended for that class. The name of John Summerfield will live in affectionate remembrance in all places where his speech has been heard. He was a burning and a shining light, and the intensity of the flame soon consumed the frame which held it. His was a spirit of love, and he appeared literally to behold a brother in every child of Adam."

While WILLIAM PINKNEY was giving his thoughts to ministerial studies and preparing to go to the Theological Seminary at Princeton, his younger brother, Ninian, was preparing at the same time to go to Philadelphia to attend the lectures at the Jefferson Medical College in that city. His medical studies had been prosecuted in the office of Dr. Edward Sparks, a successful practising physician in Annapolis, and at the same time and for many years the Professor of Ancient Languages in St. John's College. Young Ninian was seeking admission into the Medical Corps of the United States Navy: and upon his admission subsequently into that corps he became one of the most distinguished surgeons in the Navy. The mutual attachment between these two brothers, and their fond and almost excessive admiration for each other was in the case of both of them a life-long characteristic. From childhood till death parted them they were as loving and dear to each other as any kindred souls could be. Whenever in after-life, the one or the other was sick, the well one, if it were possible, was speedily by the bedside of the sufferer—the surgeon with his great skill in medical practice and the clergyman with his especial gifts for tender nursing.

The departure of these, her two sons, for the first time from the parental home to cities which then seemed far more distant than in these days of rapid railroad travel, is very touchingly described by their mother in her reminiscences of the parting scene. It was in October, 1831,—

"The youngest and the gayest (Ninian) first went forth. His destination was to a sister city (Philadelphia), to attend lectures in the healing art, in the practise of which I have in these latter days the pleasure of regarding him as a proficient. We felt in this parting that he would come again in spring to cheer his widowed mother and his only sister.

* Summerfield died in 1824.

“But when I parted from WILLIAM a week or ten days later, the stroke was more heavy, the effect more lasting. I have not forgotten it. I do not feel as if I ever could forget it, for he was going forth to enter upon a new life amid scenes and trials to which he had hitherto been a stranger. We sat in silence and unoccupied, scarcely able to control our feelings. The picture of that scene is present now to my imagination. His slight figure, so unlike the full proportions it has since assumed, his beaming countenance expressive of sorrowful affection—but nothing pauses long in this stirring and exciting world—delay was painful. Once more he stood erect, drew on his gloves, and bade the sad, fond farewell to mother and sister, and passed from our sight—the *first* to go *alone* from my little family to return no more as an abiding member.”

CHAPTER V.

PRINCETON—RETURN TO THE CHURCH—ADMISSION TO THE MINISTRY.
1831-'34.

MR. PINKNEY entered the Princeton Theological Seminary in October, 1831, being then just past the twenty-first year of his age. Very naturally, on this the first instance of his leaving home for a prolonged absence, he felt depressed and almost despondent, but the natural buoyancy of his temperament and the noble purposes that actuated him soon lifted him out of this condition. In his first letter home to his mother he writes :

“ With a feeble constitution what can I accomplish ? Comparatively nothing. However, I am determined to do the best I can and leave the success to God. The passion of emulation once urged me onward in a course of vigorous exertion and painful solicitude ; but the dreams of ambition have vanished, the spell has been broken, and my soul has been brought to contemplate itself in the mirror of truth and taught to glory in nothing but the Cross of CHRIST and Him crucified. On Saturday last I got possession of my room, and am now comfortably fixed. I have enough to do at all times and can enjoy many religious privileges, and, when inclined, I can associate with those who, like myself, are preparing, by the assistance of God, for greater usefulness. Truly I am favored ; and yet I am often cast down in spirit. At twilight I feel pensive and sigh for home. The remembrance of past scenes, in which I have mingled and from which I derived not only pleasure, but instruction, casts a shade of melancholy over me which I cannot shake off—a stranger, though in my native land, sighing for the enjoyments of home, striving to prepare myself for the ministry of the LORD JESUS. If I am qualified, may the LORD permit me to go forth, I care not where, if He go with me.”

He remained at Princeton for two years, passing the intervals between the sessions at the home in Annapolis. He would probably have continued at the seminary for the third year had his health and the circumstances of the family permitted. His mother in her letters had frequently expostulated with him about his too assiduous prosecution of studies and the neglect of proper care of his health. At the end of the second year it became necessary for him to temporarily suspend his studies. He remained at home during the succeeding winter. This gave him the rest and the recuperation he so much needed. Happy were the hours passed in that sweet cottage home with his mother and sister.

As frequent mention is made in this Memoir of his mother, and extracts given from her reminiscences and papers, it may be well to quote some passages from his letters, showing with what tender and full-hearted love he reciprocated her affection, how he revered

her character and prized her counsels, and with what filial pride and admiration he regarded her.

In one of his letters to her from Princeton he wrote :

“ * * * The persual of your highly interesting letter afforded me much enjoyment and much solid improvement. Well! I knew that nothing but streams of pleasure and instruction could flow from so rich a fountain.

“ * * * Truly I have been blessed of God in such a mother—and while I can boast of a mother from whom I can at all times learn wisdom and piety, I can with equal exultation recur to the memory of a father, who was tenderly alive to all my infant desires, and to whom I clung as the ivy to the protecting oak, till by the stroke of Heaven I was severed from his side.”

And again, writing to his sister, he says :

“ I was much relieved when I heard that our dear mother was convalescing, that her disease was averted, and her valuable, or rather invaluable, life was spared. I fear I shall never appreciate the worth of such a blessing until I am deprived of it.”

Hence he was accustomed to counsel with his mother in all matters that touched his interest, his welfare, his duty, and the future course of his life. He always found in her sympathizing heart the fulness of a mother's love and in her well-matured mind the ability to give wise and judicious counsels.

His studies at Princeton seem to have been principally, almost exclusively, given to the exegesis and interpretation of the Scriptures under its able professors. In his letters while at the institution there are no intimations that his attention was in any way specially directed to Church organization and government, or to early ecclesiastical history. At that period, as indeed too much so since, young and ardent minds full of earnestness and zeal, looking to the great work of preaching CHRIST to a sinful world, failed to discern the sore evils of schisms in the Church of CHRIST and regarded all forms of Church government as matters of human arrangement and as having no specific divine authority and obligation. So his mind during this period seems not to have been exercised on these subjects.

There was one matter, however, that for a while gave him much anxious thought—it was that of becoming a missionary to the heathen in foreign lands.

Theological schools are for the most part the sources whence come the supplies for the mission fields, both at home and abroad. Thither are sent the varied mission publications, full of facts and persuasives, to the work. Thither go the officers and agents of missionary boards to lay before the students the necessities and claims of their respective fields. Thither, too, resort the missionaries as they return, temporarily or permanently, from their fields of labor. And among themselves the students hold missionary meetings for prayers and addresses, so that a quickened zeal in

behalf of the cause is kept up. Stirred by these feelings young PINKNEY began seriously to think it his duty to enter the foreign mission field, without having any definite purpose as to the religious body under whose auspices and protection he would go.

He accordingly wrote to his mother upon the subject. She writes as follows :

"I want you to be interested, deeply interested, for the salvation of the heathen, but I am not able to say that I would willingly give you up for that service. Much, I flatter myself, it may be in your power to do for the inhabitants of our own highly-favored country, and much, through them, may you do for the spiritual benefit of those who are sitting in darkness. You may by prudence and judicious treatment of yourself live long and usefully in the country of your birth. Yours is not a constitution or a frame to bear the hardships and fatigues of a missionary's life, neither is yours a spirit to bear uninjured the loss of religious society and the final separation from endeared friends. I have studied your character well, and this is my candid opinion. Nothing but a belief that a necessity was laid upon you from on high could reconcile me to it. Then, indeed, submission would become my duty, and my efforts to acquiesce in it would not be wanting."

These wise counsels and his own further reflections determined him to abandon all idea of going into the foreign missionary field, but in all his subsequent life he continued to be actuated by a missionary spirit.

In his letter to his mother, he says :

"Your reasons I weighed well, and I believe them to be most powerful. It is a hard question to decide. There are many considerations for and against such a step. Every man who loves the Lord must feel deeply for the poor heathen, and this very feeling in the bosom of a minister of Christ, which he must cherish, will render him desirous to go. On the other hand ease, comfort, country, and home may unduly influence him. When I think of my natural disposition I see none of the qualifications for a missionary. It is peculiarly adapted to a home station. When I look at my health and bodily frame I am convinced it will not stand a foreign climate. Great care will only preserve it a little while, in my opinion, in a land like this where I have every comfort. When I look at you and my sister I feel bound to remain. I may safely rely upon your wisdom and judgment as far as I can rely upon any human judgment."

In her reply she expresses herself as follows :

"I feel thankful that you agree with me as to the duty of devoting your ministerial labors, whatever they may be, to the good of your own countrymen, and in that way do all that you can to further the interests of the heathen. You are right, my child, in saying that I would not raise my voice against the plain indications of duty. In the present instance I can thank GOD that duty and inclination are not at variance."

At the close of the winter (1833-4) succeeding his second year at Princeton, there was offered to him the situation of private tutor in the family of Mr. John Nevett Steele, near Vienna, Dorchester county, on the Eastern Shore. This situation, while

providing a sufficient support and giving him some occupation in teaching the three children of the family, would enable him to continue the prosecution of his theological studies. He accepted the position. It gave him a delightful home in one of the old families of Maryland, so noted for all the refined amenities of life. Fortunately for Mr. PINKNEY, it was a Church family.

This happened to be, as is not unusual in the occurrences of life, the turning-point of Mr. PINKNEY's whole future career. It was in this family that his attention was first seriously directed to the claims of the Church in her Apostolic Ministry. He had not previously considered or duly weighed them. Conversations upon religious subjects with Mrs. Steele, who was a cultivated and devout member of the Church, may have had some influence in turning his mind to the ministry of the Church—which was indeed the Church of his fathers, and from which he had been separated, not alienated, by his connection with the Methodists. It was uncertain, as far as we have any means of knowing, whether at this time, in his studies, his mind was turning to the Methodist or the Presbyterian ministry. It seems that he must have been undecided as to his course. Under God, his happy domicile in a devout and earnest Church family had its influence upon him. With Mrs. Steele's assistance and co-operation, he established a Sunday-school in the public school-house, near the family residence; and there are those yet living who pleasantly remember those early Sunday-school days. While in this family, a new direction seems to have been given to his studies. His mind became much interested on the subject of church government. He entered upon a careful and thorough investigation into the scriptural and apostolic constitution of the Church in the three orders of the sacred ministry. The standard authors of the Church upon these questions were carefully and thoroughly studied, and the result was a decided conviction that it was his duty to return to the communion of the Church of his fathers.

So soon as this determination was formed he severed his connection with the Methodists. Very happily his change of views and his determination to enter the ministry of the Church did not alienate from him his Methodist friends. They believed that his motives and purposes were of the most sincere and exalted character. He had been an exhorter among them, and under the license of their presiding elder had been a probationary preacher, and they had learned to appreciate the man and respect the honesty of his convictions and actions.

His mother cordially acquiesced in his determination to seek admission into the ministry of the Church.

He was not long in putting himself in communication with the Bishop of the Diocese and in seeking counsel with some of the clergy, especially the Rev. George McElhiney, at that time rector

of the parish at Princess Anne, in Somerset county. He was accordingly received as a candidate for orders. After a candidateship of six months, and passing his examinations, which one of his examiners pronounced "the most satisfactory that he had ever witnessed," he was ordained to the Diaconate on Sunday, the 12th of April, 1835, in the church at Cambridge, Dorchester county, by the Rt. Rev. Wm. M. Stone. A short time before his ordination Somerset and Coventry Parishes became vacant by the removal of the Rector, the Rev. George McEllhiney to St. Anne's Parish, Annapolis—to these vacant parishes he was sent by the bishop, and in June following entered upon active ministerial duty in the Diaconate, being licensed by the Bishop to preach. Physically he was not strong, never robust; though, as the sequel of his life proved, he had great powers of endurance and of labor. But at this period, slender in person and delicate in structure, he seemed not equal in bodily strength to the arduous duties of large rural parishes. And so it proved. Under his labors and the influence of the climate his health soon broke down. A serious illness followed. He was compelled for a season to give up all ministerial work. He returned to Annapolis to recuperate, and remained there until he was well enough to think of resuming his pastoral charge. He returned to it in November, 1835.

The following letter to his mother expresses his feelings and condition at this period:

"TO MRS. AMELIA PINKNEY, *Annapolis, Md.*

"PRINCESS ANNE, *November 28, 1835.*

"MY DEAR MOTHER: I need not say that I was delighted with your last letter. It contained so much tenderness of feeling and maturity of judgment that cold would be the heart and dull the understanding that could not be affected by such a letter.

"However, you very much overrate my obedience, &c. Somehow or other it seems to me that I am constrained to act a false part on the stage of life. I have credit for a thousand virtues I do not possess, and scarcely any of the numberless frailties and imperfections, I might say faults, that are exhibited in my daily conduct. I only wish I better deserved the character I bear. The consciousness that I fall so far behind it pains me much, and I feel and I trust it may be blessed to the good of my soul. Enough of this—let us to more important business.

"I feel pretty well. I have not been troubled with a cough since I was in Baltimore, although I am still a little hoarse. I preached on last Sunday in the morning, although the day was bad, in order that I might test my own strength, and I am happy to inform you that I experienced no inconvenience from it. Indeed, on the whole, I am inclined to think that probably I had better remain during the winter, as it would be almost impossible for the vestry to secure any one to take my place until the spring. I believe I can get along by the exercise of a little prudence. If I remain I shall not expose myself. I will expect you and my sister to be as prudent as I am. You are right in saying this is a laborious charge. I am very kindly attended to, and find the people, if anything, more solicitous about my health than I am and willing in any way to gratify my wishes. If your next letter does not

change my mind I think I shall stay. I wish I could spend my leisure time with you and my sister—it is at such times I feel lonely. Love to all.

“Your affectionate son,

“WM. PINKNEY.”

It soon became evident, however, that he could not remain in the charge for the winter, and he was constrained to resign the rectorship and return to Annapolis.

The following extracts from a letter of his mother to one of his Eastern Shore friends very fully explains his condition of health at the time :

“After entering upon the duties of the ministry in Somerset and finding himself among affectionate and attentive people, who were satisfied with his services and desirous to retain him, he would not have thought of removing had not a severe and protracted bilious fever warned him that his constitution could not probably stand the effects of the climate. From his illness he has but recently recovered, and its effects are still visible. He labored under some debility and a troublesome cough when he left us, which was not until last week. I believe myself that if he could have been satisfied to remain at home, his cure might soon have been effected, but his mind could not be kept easy while the people of his charge were without parochial instructions and services, and could not feel at liberty to supply themselves by choosing another minister. He left me, therefore, with a promise that if his health did not improve and his cough continued, he would give up his charge after the trial of a few weeks and return home, particularly as he had determined, under the advice of his physicians and friends, not to continue another summer on the Eastern Shore. * * * I cannot close without thanking you for your interest in this subject, and without assuring you that it would be a pleasant reflection to me to think that, in the discharge of the arduous and responsible duties of a minister of the Gospel of Christ, my son should be favored with so kind and judicious a counsellor as yourself.”

This enforced rest and sojourn in Annapolis during the winter, while it conduced to the restoration of his health, was of immense advantage to Mr. PINKNEY from the intimacy and close friendship which he formed with the Rev. Dr. George McElhiney, the then rector of St. Anne's parish. Dr. McElhiney was a ripe scholar, well read in all the old English divines and English literature, a strong and able preacher, a decided churchman of the High Church school, faithful and energetic as a pastor, somewhat blunt in manner, but full of heart-warmth and genial kindness. The affectionate intimacy thus formed continued till the sudden and early death of the rector of St. Anne's deprived PINKNEY of that valued friend.

CHAPTER VI.

HIS CHARGE IN PRINCE GEORGE, AND MARRIAGE. 1836-'38.

By the early spring of 1836 Mr. PINKNEY had sufficiently recovered his health to resume ministerial duty. Just then there came to him the call to the two united parishes, St. Matthew's and Zion, in Prince George's county. Before entering upon this new field of parochial duty he was obliged to consider, and, in obedience to the dictates of his conscience, to refuse a most tempting offer made him at the time to enter the U. S. Navy as a chaplain. A friend of the family, Commodore Ballard, was about to sail with his squadron to the Pacific coast of South America. Mr. PINKNEY's half brother, Mr. Henry Hobbs, had already been engaged as the Commodore's private secretary. The Commodore was urgent that Mr. PINKNEY should apply to the Navy Department to be commissioned as chaplain and sail with him in his ship, the *North Carolina*. There were many inducements for him to accept the position. A sea voyage, residence in a genial tropical climate, adequate support, travel under the protection of the U. S. Government, the companionship of educated naval officers, opportunities for study and for the exercise of his ministerial offices—all these conspired to render the proffered position most advantageous and desirable. After well weighing the matter he concluded to decline the offer and to devote his life to the work of the ministry in the Church in his native land.

In tracing out the incidents of this life there come up from its beginning those frequent evidences of self-abnegation in all matters tending to personal comfort and advantage which were so conspicuous in the latter part of his life. No tempting advantages of ease or emolument could turn him aside from what he regarded as his high duty to GOD and the Church.

Declining this tempting offer of a chaplaincy in the Navy, he accepted the charge of the two parishes in Prince George's county.

It was with some doubt and hesitancy on the score of health that Mr. PINKNEY accepted the rectorship of these two parishes. Young in years, not physically strong, and only recently ordained to the priesthood, and so without much experience in pastoral work, it could not but occasion some anxiety on his part as to his ability to endure the labors and meet the responsibilities of such a charge. The same spirit of self-devotion, however, which had prompted him to decline a position of comparative ease and comfort upheld him in the resolution not to shrink from the task set before him, but to give to it the whole energies of his soul.

He entered upon the duties of the rectorship on the first Sunday in May, 1836, having been ordained to the priesthood a short time before, in Cambridge, Md., by the Rt. Rev. William Murray Stone, D. D., the Bishop of the Diocese.

It was, in fact, upon a mission-field of very large extent that Mr. PINKNEY was entering. It called for the most active and energetic labors. The territory to which he was to give his pastoral care comprised a large portion of the northern part of Prince George's county and of the southern part of Montgomery county. It extended from Bladensburg northwestwardly towards Rockville in the latter county some sixteen miles, northerly towards Mechanicsville about the same distance, and about the same distance also towards Laurel, and thence southwards through Prince George's for some six or eight miles, or more, below Bladensburg. In all that extensive region there were at the time only the two parish churches, St. Matthew's, four miles below Bladensburg, and St. Mark's, eight miles above Bladensburg, in the opposite direction. There were no pastors of the church in the whole region to seek out the lost sheep and gather them into the fold of the Redeemer. The territory embraced within Prince George's did not include those richer portions of the county which, for generations, have been celebrated for their productiveness and for the wealth of the inhabitants. In some sections the population was sparse, and the people for the most part were in moderate circumstances, but they were noted, as in all the older agricultural settlements of Maryland, for intelligence, hospitality, and reverent regard for the sanctities and institutions of religion. It will subsequently be seen that, besides the regular ministrations in his parish churches, Mr. PINKNEY was wont to go from time to time into the different parts of this large region to hold divine services and preach the Gospel, sometimes as it might be in school-house, at other times in some used or unused Methodist house of worship.

He was, as yet, unmarried. Bladensburg, the town situated between the two parish churches, was to be the place of his residence. He found there a rectory, which was a commodious frame building of two stories with a basement. It stood upon a lot of three acres donated by the Lowndes family to the two parish churches and was within a few rods of "Blenheim," the family residence. Upon moving to Bladensburg Mr. PINKNEY made arrangements to occupy the rectory for a sleeping apartment and for a study and office, where he might meet his parishioners on business or for pastoral counsels. The furniture needed was provided by the ladies of the parish. A servant was secured to live in the basement and take care of the property. Mr. PINKNEY was to take his meals with the Lowndes family at Blenheim. He was at all times cordially received there as one of its own members. The arrangement was very convenient, for the Blenheim residence was only a few paces distant from the rectory. It was also most

agreeable, because there had been long friendship and intimacy between the Lowndes family and that of his mother. Moderate in his desires and simple in his habits, he was easily satisfied in respect to domestic accommodations. He found his association with the Blenheim family most congenial and delightful.

He writes to his mother :

“ Should my life be spared I hope to get along in a plain, quiet way. If I can only do my work faithfully I shall be satisfied. My study is nicely furnished—a handsome study-lamp, a circular table of pretty dimensions in the middle of the room, six nice chairs, a carpet in readiness, a rocking-chair to loll in ; I am really very comfortable.”

The parish churches were too far apart for services in both on the same day. A second service was held in the afternoon of one Sunday in a very small plain building in Bladensburg, which had been erected by his predecessor in the parish, the Rev. Mr. Smallwood, and afterwards given by him to the parish. This room was used by Mr. PINKNEY for the sacred services until he succeeded in building the present church, St. Luke's. In the afternoon of the next Sunday he held services at Vansville, about a mile distant from Beltsville, in a very small building which had been erected for the purpose by the family of the late John C. Herbert, and continued to be so used until the present church at Beltsville was erected. On alternate Sundays three services were usually held. During the week cottage services, with lectures, were conducted in different parts of the parishes.

To these duties in ministrations, preachings, and lecturing Mr. PINKNEY assiduously and energetically devoted himself.

Upon assuming the rectorship of these parishes, in 1836, Mr. PINKNEY found both churches much out of repair, and his first efforts were directed towards having them put in good condition for the divine services. Money was not plentiful in those days, and it was not easy to raise sums sufficient for church improvements and accommodations on the most moderate scale. The views of both rector and people were very moderate touching church architecture and ecclesiastical arrangements in matters of taste and adornment. Many of the rural churches had no robing or vestry-rooms or vestibules, were without baptismal fonts, were not supplied with organs, and had only common plain-glass windows. Very often there would be found a large pulpit, spacious enough for several clergymen, with the reading-desk and the communion table attached, placed below and in front of the pulpit. The chancel, in many churches, was scarcely large enough for a single officiating priest. In nearly all the country churches the surplice was unknown, the black gown with the clerical bands being the only vestment used. There was no chanting of anthems or canticles, and the singing was of the plainest sort, but heartily joined in by minister and people. Fifty years have wrought great

changes in all these respects. Wonderful indeed has been the progress and development, as well in the rural districts as in the cities, in all matters of church architecture, of interior arrangements for comfort and beauty, and for the more reverential conduct of the divine services. Great, however, as have been the improvements in these respects, it may not be doubted that the worship rendered in those early days of greater simplicity was as hearty and fervent as though attended with all the accompaniments of an ornate ritual in costly and highly-adorned church buildings. Certainly there was far less to distract the attention of the worshippers and draw off the mind from the deep spirituality of the prayer-book and the great truths of the Gospel.

St. Matthew's Church, commonly called "Addison's Chapel," was a substantial brick building and was soon put into good and serviceable condition. It was situated about four miles south of Bladensburg, from which the travel was over sandy roads, then much obstructed by rude gates. The other church, St. Mark's, which usually went by the name of "The Paint Chapel," not because it was *painted*—which it was not, either on outside or inside—but because located near a small river of that name, was distant some eight miles from Bladensburg; so that the distance between the two churches was fully twelve miles. This latter church stood within or near the borders of Montgomery county. The population in the vicinity was sparse. Within a radius of several miles there was scarcely a single family residence. But small and homely as it was in its structure and furniture, it served for most faithful preaching and ministrations to the little flock there assembled. Mr. PINKNEY continued to minister in this church until the new church at Beltsville was erected, when it was abandoned and suffered to go to decay. It is an interesting fact in the history of this church that it was consecrated by the Rt. Rev. Bishop Doane, of New Jersey, on Thursday, the 28th February, 1838, acting provisionally for the then vacant Diocese of Maryland.

Wide was the field and arduous were the labors that lay before Mr. PINKNEY in this pastoral charge of two parishes of such large extent, with contiguous territory outside their bounds unprovided with the Church ministrations. He entered upon his pastoral work with great alacrity and zeal.

HIS MARRIAGE. 1838.

Not long, however, after his settlement in these parishes, there came about an important change in his domestic relations, which affected his whole after-life, but which, while it added to his personal happiness, did not in any way impede the activity or lessen the zeal of his efficient labors. It was his marriage, towards the close of the second year of his parochial ministry, with Miss Elizabeth Lloyd Lowndes.

His intimacy and associations with the Lowndes family had proved peculiarly interesting and attractive to him. In its genial and refined circle he found refreshment and enjoyment after study and active work. The father of the family, who is described as an accomplished gentleman of the old school, was Richard Tasker Lowndes, Esq., the son of Christopher Lowndes, who came from Cheshire in England and settled in Bladensburg. The mother, who was noted for her piety as a noble Christian lady, was Mrs. Anne Lloyd Lowndes, daughter of Edward Lloyd, who was at one time Territorial Governor of Maryland.

The children of the family were two daughters, Elizabeth Lloyd and Anne Lloyd, who died in 1850, and a son, the youngest, still surviving,* Benjamin Ogle Lowndes—two sons having previously died, one aged about twelve years—the other, a physician, after reaching manhood.

The landed estate of the family, with its commodious mansion, "Blenheim," was located, as has been said, in the immediate vicinity of Bladensburg, upon the elevated grounds northeast of the town, and commanded an extensive view of the country lying towards the west and south.

Very soon the heart of Mr. PINKNEY was won by the winning graces and loving qualities of the elder sister, and he felt that he had found the chosen one, to become the future solace and companion of his life. The disparity in age, the lady being much older than himself, seemed not at all to have entered into his views as in any way calculated to lessen the fulness and happiness of his wedded life. His ardent affection was reciprocated by the lady, and on the 2d of October, 1838, he was married to Miss Elizabeth Lloyd Lowndes. For nearly forty years, till death severed the sacred tie that bound him to his beloved partner, it was a happy married life, unmarred by a single incident or instance to interrupt its peaceful felicity. Nothing could exceed the delicacy and the tenderness of his wife's devotion to the comfort and happiness of her husband. Bright, cheerful, of a peculiarly sweet disposition, and possessed of manners most winning and refined, she threw an exquisite charm for her life long around his hearth of home.

Two other attachments had been previously formed by Mr. PINKNEY, the one in early life, while yet a student of theology, the other later, when he had entered upon his ministry; but in both cases circumstances arose which led, by a mutual consent, to the severance of the engagements. As the parties subsequently married, it is believed that there was nothing to mar the pleasantness of their future relations. So warm and tender were Mr. PINKNEY's affections that he could not live without those associa-

* 1890.

tions and ties in married life which a loving heart must find and must have for its consolation and happiness.

While he had been left entirely untrammelled by his revered mother as to all matters touching affairs of the heart and of a marriage union, it was gratifying to him to know that his proposed and actual marriage with Miss Lowndes met her most cordial approval and received her maternal congratulations. Beyond an early counsel given to him when he was yet a student of divinity, not to entangle himself with any affections or engagements that would involve distractions from study or cause future embarrassment, she had in no way interposed. Her counsel to him at that time is worthy of record :

"I cannot refrain from saying that it is gratifying to me that you will enter the course you have adopted *free*. You have it in your power to guard against any attachments calculated to draw your attention from that holy vocation to which you have devoted yourself. It must always be painful to a man of your feelings to have the happiness of any one in his keeping until he has it in his power to watch over it personally and constantly."

Whatever in the years following may have been his heart experiences touching matters so delicate and so peculiarly sacred to one's self, his heart's love and his life's union in holy matrimony were now settled.

His mother accordingly wrote :

"I congratulate you, my dear son, in your prospects of conjugal felicity. May Heaven's rich blessings rest upon you and your better-half."

And immediately afterwards she wrote to his wife in terms full of cordiality and affection, and in anticipation of much pleasure from their proposed visit to Annapolis.

To these letters he replied :

"TO MRS. AMELIA PINKNEY, *Annapolis*.

"BLADENSBURG, *October 16, 1838.*

"MY DEAR MOTHER: Your kind and affectionate letter was read with much interest by myself and my dear wife. I can assure you that your tender regard and solicitude for the partner of my joys, so feelingly and beautifully expressed, will always be remembered with filial gratitude, and cherished among the thousand exhibitions of the excellence of the mother on whose bosom I was pillowed in infancy. You will love each other, I am satisfied, more and more as the moral and intellectual beauties of your characters are more intimately developed. As soon as it is possible I will pay my long-expected and long-delayed but ardently desired visit.*

"We are in hopes of getting everything ready for housekeeping in the course of a few weeks. I feel very anxious about it, for cold weather is coming upon us very rapidly, and there is a strong natural desire in us all to be prepared to give it welcome. A comfortable house, neat furniture, good wood, and a plain fare is the sum of my earthly desires. As soon as our furniture is purchased and arranged we will give you a very flourishing description of our sweet little residence.

* At that time and up to 1840, there was no railroad communication with Annapolis, and his occasional visits to his mother were made on horseback—the distance being nearly forty miles.

"My plans for the improvement of my mind are very much enlarged since my marriage. I always desired to be useful, and I trust that my desires were not nugatory and void, but now they are much more grand and comprehensive. I intend to labor with unprecedented zeal, and by God's grace I confidently expect to be blessed in my efforts. You see I am full of hopes and bright anticipations. Now, my dear mother, I am not unmindful that these noble resolves will be weak without a spirit of meek dependence upon the spirit of grace. I hope, therefore, that I shall always be kept in a spirit of prayer, that my zeal may be increased, my love augmented, and that my dear wife and myself may be aids to each other in *religion* as well as in things of time. Love to my sister, love to Amelia Gwinn when you write to her.

"Your affectionate son,

"WM. PINKNEY."

After his marriage it was arranged for him and his wife to occupy the rectory near by for their residence, and as soon as it was fitted up they moved into it. The furniture was simple and plain. The Blenheim family was thus divided into two families; but, closely contiguous in location, continued *one*, and so united in mutual love and intercourse that we may regard it as one.

At this period occurred also the marriage of his younger brother, Dr. Ninian Pinkney, of the U. S. Navy, to Miss Mary S. Hambleton, daughter of Edward N. Hambleton, and sister of the Hon. Samuel Hambleton, of Talbot county, Md. For that brother, as has been said, Mr. WILLIAM PINKNEY felt an extraordinary affection and an almost unbounded admiration, and deservedly so, for in talents, in noble qualities of heart, and in pre-eminence in his profession, Surgeon Ninian Pinkney merited both the affection and the admiration. As a surgeon, he had already attained, at the time of his marriage, distinction in the Navy, and continued ever afterwards to advance in reputation until, under the law of Congress, he was placed, at the age of 62 years, upon the retired list. After his retirement he passed the remainder of his life on the estate near Easton, Md., where he had erected "a noble granite mansion," and was accustomed to dispense his genial hospitality.

This marriage of his brother Ninian was almost simultaneous with his own, having preceded it by only a few months, and drew from him one of those delightful congratulatory letters to the bride that he was so happy in inditing. The mother, thus favored in seeing both of her sons happily married, was spared, though always in feeble health, to a venerable age, and was privileged to rejoice in their noble and honorable careers of usefulness in their respective professions, and to receive from them the unfailing tokens of their filial devotion.

It may be here added that this brother died in 1877, in the 67th year of his age, leaving the widow with an only child, a daughter, both now resident in Annapolis, Md.

CHAPTER VII.

MINISTRY IN PRINCE GEORGE'S COUNTY—ERECTION OF CHURCHES AT BLADENSBURG AND BELTSVILLE. 1838-'40.

THE incidents and experiences of a country pastor's life are not usually important or interesting enough to call for specific record. They make up a routine which, from year to year, is almost the same—varied, as all life is, by circumstances that stir our gratitude for mercies and blessings received and call for patience and submission under trials to be borne. So the years roll on without any marked changes. The study, the home, the parish, the welfare of the Church at large become in their due proportion and relations the all-engrossing objects of a life that has for its supreme and ultimate purpose the highest and noblest ends to which human effort can be devoted.

So it was in MR. PINKNEY's experience during his long pastorate in Prince George's county.

The improvement of his health and the felicity of his domestic relations enabled him to engage in a series of ministerial labors, within and beyond the bounds of his parishes, that for twenty years were marked with great efficiency and with unusual evidences of good and blessing to his people. It became, in fact, one of the most beautiful pastoral lives that the writer, who had frequent and close opportunities of seeing it, has ever known. Its minute details need not be entered into or described, although, for faithful labors and noble devotion to duty for so many years, it would deserve such record and furnish a happy illustration of the closeness and sacredness of that pastoral tie which existed between himself and his people—a tie in these days too often of short duration, and sometimes painfully severed in consequence of contests between rectors and vestries of congregations.

During his whole ministerial life, as a rector for more than fifty years, he never had a single instance of trouble or difficulty with his vestries or parishioners.

At any time during this long period one might have gone to him in his study to there find him with pen in hand for letter, essay, or sermon, or else absorbed in study over some book for his greater fitness in dispensing the Divine Word by preaching, or for wise counselling to those seeking spiritual help and guidance; or, have seen him bright, cheerful, and happy in the family circle, with its simple fare and sweet content; or have gone forth to follow him in his daily goings-forth alone and on his favorite

horse to seek out the members of his flock one by one and give to both sick and needy counsel and help, and, if occasion required, as was not infrequently the case, to stay and be the nurse through the night hours. Nor could one find a house or a hovel in that wide range of country where he was not wont to go in ministering offices. Even outside of his own parishes would he go to hold, in some out-of-the-way school-house, services for those else unprovided with the Gospel ministrations—rides which sometimes took him long distances from his home. He soon penetrated all parts of his parishes and became acquainted personally with all his parishioners and with those who were not strictly of his own congregations. At this time and throughout the whole period of his country charges he travelled altogether on horseback, equipped with his saddle-bags, as was the custom, born of necessity, among the early Methodist preachers.

Long years afterwards when Dr. PINKNEY had become the venerated Bishop of Maryland, and when he was presiding at the centennial commemoration of the organization of the Diocese held in Baltimore in 1883, only one short month before his sudden decease, the Rev. Dr. Charles H. Hall, of Brooklyn, Long Island, one of the speakers on the occasion, thus referred to this pastoral life of the Bishop, while rector of those parishes in Prince George's county:

"While I was a rector in Washington, I never went into a farm house or a hut in any part of Prince George's county without finding a certain photograph, and when asking the father or mother 'Whose picture was that?' a well of gratitude arose, and expressions of affection were uttered that taught me what it was to be a faithful clergyman of the Church, and how grand was the work of the man,* who, for twenty years before he became a rector in Washington, had been the servant of four parishes,† in that county which required a railroad speed of voice and an exhaustless mine of energy to begin to visit and to serve."

One might have gone at any time within the last fifty years into any family that had been under his pastoral care, and he would have found that the memory of the beloved PINKNEY was as fresh as a fragrant ointment in that homestead.

The following extracts from a letter to his sister, who was on a visit to Baltimore, in April, 1840, shows how constantly he was engaged in his ministerial work:

"To Miss AMELIA PINKNEY.

"BLADENSBURG, *April 20, 1840.*

"MY DEAR SISTER: I did not receive your welcome letter until late on Saturday, and would have replied to it without a moment's delay if I had not

* Rt. Rev. Dr. PINKNEY presiding on this occasion as Bishop of the Diocese.

† *Two* parishes with *four* churches.

been compelled to ride nine miles in the country to visit a sick parishioner. I started at nine o'clock at night and reached there past eleven, and did not get to bed till after one. Yesterday I had a very fatiguing day—rode seventeen miles and preached two sermons, administered the Holy Communion and delivered an exhortation. So that you will perceive that I have not neglected you voluntarily. To-day I have a long ride to take and a Bible Class to meet. Three days last week I was preaching in Georgetown at an association, and to-morrow it is likely I shall return. There was a very encouraging state of feeling in the congregation produced through the aid of the Spirit by the simple preaching of the cross.

"I was glad to hear that the pieces I wrote were well received. I did not anticipate a very favorable impression because I knew that they possessed no great merit. They were favorably noticed in a letter to the editor of a Southern paper. * * *

"It was to me an interesting thought that on my birthday (the 17th) the church was commemorating the most solemn and awful mystery of our blessed religion. God grant that I may feel as much gratitude as I ought for the consolatory hope which that mystery authorizes every humble and penitent sinner to indulge. I suppose you hear many fine sermons. Dr. Wyatt, it is reported, has excelled himself in the last few months.

"Your affectionate brother,

"WM. PINKNEY."

Next to the repairing and improvement of his two parish churches and his own well arranged system of study and pastoral work, Mr. PINKNEY's special attention was given to the erection of two new church buildings, one at Bladensburg and one at Beltsville. He early felt the importance of having a church at both places. The people of Bladensburg, with some exceptions, could not attend the parish church, St. Matthew's, and could only be reached by having church ministrations in the town; and as respects Beltsville, it was there and in its immediate vicinity that the greater part of the parishioners of St. Mark's resided, and the church was too remote and too isolated in its location for them to conveniently or regularly attend. The initial steps in these works were soon taken, but it was not until after the lapse of several years that they were fully completed and so entirely paid for as to be ready for consecration. His parishioners, generally, were not wealthy; very many of them, indeed, were in humble circumstances; and it was no light matter at that period to raise funds for church building in the rural districts.

Although the consecration of these two churches took place somewhat later, a brief account of the circumstances may be here given.

The church at Bladensburg, St. Luke's, was consecrated by the Rt. Rev. Bishop Whittingham, on Tuesday, August 26, 1856. The occasion was one of peculiar interest. In a letter of his wife to Mr. PINKNEY's mother, she gives some account of the services:

"Last Tuesday the church in Bladensburg was consecrated. You know the Bishop will not consecrate while there is a shadow of a debt on the church. Well! it was a proud day for Bladensburg. I went early, but

found it difficult to get a seat, though I learned afterwards that one had been reserved for me. Long before the time for the Bishop and the Rev. clergy to enter every avenue seemed filled up—pews, aisles, vestry room—and still they came. Then entered the Bishop and nine clergymen. WILLIAM presented twenty candidates for confirmation, and there were more than a hundred communicants.”

Bishop Whittingham, in his address to the convention, speaking of this visitation and the consecration, says : *

“ Never before had I seen or heard of what took place on that occasion—the approach to the table of the Lord of a number of communicants, greater than the house would seat, so that in the offertory, the collectors of alms were compelled to go without the walls to make their round among the standing crowd of silent and reverent worshippers. After this proof of the interest in this parish, called forth by the solemnization of the completion of their faithful, self-denying, untiring rector’s enterprise, I cannot wonder at being informed, as I have been recently, that since that day the parishioners of our brother have enabled him to begin and nearly finish another church in a neighborhood within his charge that sorely wanted it. Overworked as he is, with three already to supply, I am sure there will be no lack of service in the fourth, if ability be granted him commensurate with the willingness in him.”

It was to the new church at Beltsville, then in process of erection, St. John’s, in Zion parish (to take the place of St. Mark’s, that was to be given up), that Bishop Whittingham referred. It was completed and consecrated in 1857, before Dr. PINKNEY’s resignation to take charge of the Parish of the Ascension, in Washington city. In his parochial report to the Bishop for that year, he says :

“ With the most praiseworthy zeal and enlarged liberality a handful of churchmen have in the course of erection, under the superintendence of an experienced architect of Baltimore, a handsome church edifice near Beltsville, to which is attached a cemetery ; all neatly and substantially fenced in. The building, which we supposed would cost \$1,500, and so reported to a late convention, will cost (together with the enclosures) \$2,300, or thereabouts. It will be finished by the first of June, and be ready for consecration, at the Bishop’s convenience, about the middle of that month. The building will be free from all incumbrances, and insured. This is truly a great work, if we take into consideration the number and ability of those who have conducted the enterprise to so blessed a consummation. And when we remember that it is the fruit of a small gathering for the public instruction of the lambs of the parish, we may hope that under GOD it is the first fruits of a harvest, yet to be gathered in, of glory to GOD in the highest and good to men.”

The Bishop refers to the consecration as follows :

“ On Thursday, the 6th of August, St. John’s Church, Beltsville, with the burial-ground adjoining, were consecrated with the presence and assistance of a large assemblage of the clergy and laity, rejoicing together with the rector and his parishioners in the occupation of this new ground under circumstances of much promise for the future.”

* Con. Journal, 1857, p. 28.

The Bishop preached from the text, Psalm 132, 8, 9: "Arise, O, LORD, into Thy rest; Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy." Seventeen persons were confirmed, and as many as sixteen clergymen, besides the rector, were present on the occasion.

Dr. PINKNEY, having soon after accepted the rectorship of the Church of the Ascension, refers, in his parochial report of the next year, to this church at Beltsville and to the severance of the pastoral ties that had so long bound him to his Prince George's parishes:

"Since my last report the church at Beltsville has been completed, paid for, and consecrated. It is a monument worthy of the zeal of the little band who toiled on, amid discouragement and difficulty, until the topmost stone was placed upon it: and we hope soon to hear of its enlargement. My ministry in this beloved field of official duty, where twenty-one years and a half of my life glided by so swiftly and so happily, was brought to a close on the 11th of October last. The severance of the ties cost me more than I can express, and now, that I may no longer lead the lambs and sheep of these precious folds by the green pastures of Zion, I can rejoice that my loss is their rich gain, for already the parishes are divided, and two efficient, zealous, and able ministers are called to cultivate the field I could not half till. No more will a weekly famine of the word and sacraments be proclaimed: but on every Lord's Day the sacrifices of prayer and praise will be offered up from each altar. A grateful recollection of the many kind deeds I experienced during all that long ministry will follow me through life. My heart's desire is for their growth, prosperity, and happiness."

The subsequent history of this church is so interesting and of so marked a character as to call for special record. For ten years after its erection under Dr. PINKNEY it had stood and been open for the sacred services of the sanctuary, when suddenly, on the morning of Good Friday, 1867, it was destroyed by fire. The then rector of the church, the Rev. J. Earnest, gives the following account of the conflagration:

"On Good Friday last, our neat and comely House of Worship (St. John's, Beltsville), which was erected but a few years since by the vestry of Zion parish, then in charge of Rev. Dr. PINKNEY, was suddenly destroyed by fire. This sad occurrence took place while the congregation were assembling for worship on this holy day. The fire was the result of accident and not of design. Although aid was speedily at hand, yet no effort could arrest the progress of the flames. In less than an hour the beautiful little edifice was in ashes. By dint of great exertion, amidst smoke and flames, the gentlemen present succeeded in saving all the furniture, including the organ. The loss falls heavily upon a small and by no means wealthy congregation. With commendable zeal and energy they are making an effort to repair their loss with as little delay as possible. After doing what they can for themselves within the parish, they will, however, be compelled to seek aid beyond it, and they are confident, from the sympathy so widely manifested for them in their trouble, that their appeal will not be in vain. 'May GOD, even our GOD, give us His blessing.'"

Unfortunately there was no insurance on the building. With commendable zeal and energy efforts were made by the congregation to repair their loss with as little delay as possible.

A *second* church, on the same spot, was soon erected by the united energies of the few, but not disheartened, members. This building was insured against *fire*, but could not be against the *winds of heaven*, and under a mysterious providence, on July 4, 1874, it was levelled to the ground by a violent tornado. To add to the distress of the congregation there was a considerable mortgage on the building, and nothing could be done towards rebuilding until the claim had been met. Nothing daunted, these sorely-tried and faithful church people went to work to rebuild on the same spot.

For this *third* church Bishop PINKNEY laid the corner-stone, on the 26th of July, 1877, and the building was completed the next year.

As the traveller passes along on the great railroad thoroughfare between the Capital of the Nation and the city of Baltimore, he will see upon the heights to the west of Beltsville a beautiful brick church with its cemetery and surrounding shrubbery and evergreens. It stands as a witness and a memorial of the unfailing faith and enduring courage of the parishioners, who had been taught and trained under the loving care and pastoral guidance of Dr. PINKNEY. About six months before his sudden decease Bishop PINKNEY had the satisfaction of consecrating the church to the worship of Almighty GOD.

In his last address to the convention he spoke of it as "a grand work; no debt on the church and nothing due to any one. I had laid the foundation of the first temple and served it for some years, the child of my first love."

By the gift of one of the communicants of the church a beautiful triple window of stained glass has been placed in the chancel in memory of Bishop PINKNEY.

To complete this narrative it may be added that a rectory, with one and a half acres of land attached, has been built, the estimated value of which is \$2,500. Upon the erection of the church at Beltsville the old parish church, St. Mark's—"The Paint"—was abandoned. It had become dilapidated, and the location did not justify its reconstruction. But, while the new church at Beltsville met the wants of the people living in the southeast portion of the parish, those living in the northwest portion, near Colesville, Montgomery county, were for a long time without church accommodations. Their great want was happily met afterwards by the zealous efforts of that indefatigable laborer in the ministry, the Rev. J. B. Avirett, rector of the Silver Spring parish, in the same county. He secured a desirable lot for a church and burial-ground, near Colesville, and was able in due time to report the

completion of a building to be called "St. Mark's Memorial Chapel," it being the third chapel which this faithful worker built in connection with Silver Spring parish.

At the beginning of Mr. PINKNEY's pastorate in Prince George's county (1836), and for a number of years later, there was no church at Mechanicsville,* Montgomery county; none at Laurel,† and none at Beltsville,‡ in Prince George's county; none at Silver Spring,§ and no chapels at Colesville, Norwood, and Norbeck,|| in Montgomery county.

Over this entire region, partly within and contiguous to his parishes, Mr. PINKNEY was wont to go from time to time in ministering offices. They were the waste places then unoccupied by the Church. They are now filled with flourishing churches and chapels. Though not personally engaged in founding and organizing them, Mr. PINKNEY was the early pioneer who went forth to prepare the way for the laborers, who were afterwards to come to build them and gather the people into the fold of the Church.

The work of the clergy, especially in the country settlements, was far less concentrated and much more extended at the time of Mr. PINKNEY's ordination—more than fifty years ago—than it is at the present time. When he was ordained, and for some years later, there were only about forty-eight clergymen in the whole Diocese, comprising, as it then did, both the Eastern and the Western Shores, and including, as it now does, the District of Columbia. Since then so great and rapid has been the progress of the Church that many parishes have been divided and subdivided, and many separate congregations have been organized. There are now (1888) within the geographical limits of Maryland, including the Eastern Shore (Easton) and the Western Shore and the District of Columbia, no less than two hundred and four clergymen, with the Bishops included.

An earnest worker of the Church, therefore, at that early period, feeling the immeasurable interests involved in the sacred stewardship of his ministry, sought to give full proof of that ministry by extending his labors as far as possible. The Church of the present day cannot easily measure her indebtedness to those early ministers, and there were many of the same spirit and zeal who, like Dr. PINKNEY, strove, while caring for their immediate flocks, to kindle up and give impetus to church-feeling and life beyond the limits of their large parishes.

* St. John's; organized in 1845.

† St. Philip's; organized in 1848.

‡ St. John's; erected in 1856.

§ Grace Church; in 1865.

|| These three chapels—St. John's, Norwood; St. Mary's, Norbeck; and St. Mark's, Colesville, were erected under the ministry of the Rev. J. B. Avirett.

CHAPTER VIII.

ELECTION OF DR. WHITTINGHAM—DEATH OF REV. DR. McELHINEY—ASSOCIATIONS. 1840-'44.

ALTHOUGH as yet young in the ministry, Mr. PINKNEY took deep interest in the proceedings of the Diocesan conventions that were held during the exciting and memorable contests from 1838 to 1840, for the election of a Bishop, and was on some of the committees that were raised to secure unanimity in an election. In 1839 he was on one such committee that unanimously recommended the Rev. Dr. Whittingham as one of two clergymen to be voted for by the clergy as Bishop. He was then, as ever afterwards, most decided in his churchmanship, without being at all partisan in his views or feelings. Along with his strong convictions as a churchman he united the kindest feelings towards those less tenacious than himself, respecting the distinctive features of the Church, in matters of doctrine, order, and ecclesiastical polity. For those outside of her fold, whom he deemed in error, yet seeking to be followers of Christ, he had all due consideration and sympathy.

No man rejoiced more than himself in the happy election of Dr. Whittingham to the Episcopate of Maryland, in 1840. He gave to the new Bishop a most cordial welcome, and was accustomed to accompany him on some of his visitations. He held in highest admiration the Bishop's great talents and learning, his extraordinary powers as a preacher, and his eminent spirituality of character and life. And, although, at a much later period, he was conscientiously constrained to differ from the Bishop, most seriously and painfully, on many grave matters touching the Episcopal prerogative and the rights of the clergy, he never failed in the respect and reverence due from him as a presbyter to his superior in office, nor afterwards, when he became the Assistant Bishop of the Diocese, was he ever wanting in the most cordial and self-sacrificing efforts for the relief of the Bishop and for the work of the Episcopate in the Diocese.

In close connection with, and almost immediately following upon, Dr. Whittingham's consecration as Bishop, was the melancholy death of the Rev. Dr. George McElhiney, rector of St. Anne's Parish, Annapolis, which occurred in the early spring of 1841. The loss which the Church in Maryland thus sustained was felt by Mr. PINKNEY as a great personal bereavement. Dr. McElhiney had been associated with those studies and counsels

that led to Mr. PINKNEY's entrance into the ministry of the Church and to his subsequent studies and examinations for the priesthood. He had been Mr. PINKNEY's predecessor in the parishes in Somerset county. He was the pastor of his mother's family. He became one of Mr. PINKNEY's nearest and dearest friends in the ministry, and frequent correspondence was kept up between them.

Dr. McElhiney's character and position have been already noted. The occasion and the circumstances of his death were such as to excite the profoundest sympathy and touch all hearts. During the vacancy in the Episcopate he was appointed by the Diocesan Convention to solicit subscriptions to the permanent fund for the support of the Bishop. The sum proposed to be raised was \$60,000. Up to the time of Dr. Whittingham's election, in 1840, little progress had been made in raising the amount. Upon the happy termination of the contest for the election of a Bishop, Dr. McElhiney, full of the zeal and determination that characterized him, started forth to the work in the latter part of April, 1841. Leaving his parish in the care of the Rev. Dr. Humphreys, of St. John's College, and accompanied by Mr. PINKNEY from Annapolis as far as Blenheim, where he stopped for the night, he proceeded on his way to the southern counties of the Western Shore of the State. As the weather was extremely inclement for the season, and as he performed his journeys on *horseback*, he was much exposed. While prosecuting this work and nearing Leonardtown, in St. Mary's county, he was suddenly seized with an alarming illness that terminated fatally in the course of a few days. He was lovingly cared for in the family of Mr. Southeron Key, and kindly attended by the rector of the parish, Rev. Mr. Claxton. His brother clergyman, seeing how greatly he was suffering in his last moments, said to him: "You have much to comfort you in the recollection of your services to the Church, and in the good work for the Church you have just been doing." To which, in his characteristic manner, Dr. McElhiney replied: "It does not comfort me at all. I look to a higher source. I look to our LORD and Saviour, Jesus CHRIST, and *there I do find comfort.*" So saying he soon breathed his last, calm and resigned. In that section of the country, and at that period, there were no telegraphs and no railroads, and while his sorrowing wife, who had been summoned by a special messenger on horseback to come to him, was on her way, and still twenty miles from Mr. Key's residence, other messengers came to her with the tidings that her husband was dead and buried. The sorrowing widow, thus suddenly bereaved, was forced to turn back to her desolate home in the rectory of St. Anne's.

So pass away from earth's labors to their rest in Paradise some of the noblest servants of GOD in the ministry of the

Church, ere yet they have reached the full maturity of their years and their usefulness.

A glowing tribute to the memory of this able and zealous clergyman was paid by Bishop Whittingham, in his first address to the convention of the Diocese, in May, 1841. The Bishop said :

“ — For the noble-hearted, honest, upright man ; the humble single-minded Christian : the ardent, zealously devoted minister of the Gospel of salvation, and servant of the Church of his Redeemer : how shall I express the sense of bereavement with which all the diocese (for the whole diocese knew, and, for good reason, loved him) is yet smarting ? A truer soldier never bore the banner of the cross, a steadier servant never ministered in the Saviour's household. He died a martyr to his zeal, in the prosecution of the task committed to him, as agent for the collection of a fund for the support of the Episcopate by the Diocesan conventions of 1839 and 1840.” *

Touching the same sad bereavement Mr. PINKNEY thus writes to his mother :

“ I read your letter containing a particular account of the late illness and death of my dear friend, with a sad, sad heart. I was joyously anticipating the pleasure of seeing him at convention. GOD grant that, in his sudden removal from the scenes of his stewardship, I may be aroused to a more faithful prosecution of mine. Give my love and offer my kind sympathy to his afflicted family. * * * My sister will feel the death of Dr. McElhiney deeply. Who will not that knew him, and had a heart to feel ? How beautifully characteristic was that allusion of his to the services he was rendering the Church.”

Upon the death of Dr. McElhiney many of Mr. PINKNEY's early friends in Annapolis were urgent that he should be called to the vacant rectorship : and while it would have been most agreeable to him to be near his mother's family, he gave it to be understood that he did not wish to be considered in that connection, and could not accept the charge if elected.

In 1842 he received a very unexpected call to the rectorship of the church in Tallahassee, Florida, which, after due consideration, he declined. The call was renewed with pressing urgency and the needs of that church clearly presented. The salary was liberal, the rectory commodious, and the sphere of usefulness inviting. The Bishop was also written to for his favorable interposition. Mr. PINKNEY himself thought that he ought to refer the matter to the Bishop for counsel. He did so, fully stating the circumstances. Under the Bishop's advice he again, and definitely, declined the call.

* A very just and beautiful tribute to the memory of Dr. McElhiney, with some account of his life and eminent services in the Church, was prepared by Dr. PINKNEY, and published in the series of volumes that the Rev. Dr. Sprague, of Albany, N. Y., was issuing from the press, in 1852, “ commemorative of all the prominent deceased clergymen of every communion in this country.”

Bishop Whittingham's letter, with the exception of a paragraph not material to the main question in the decision, was as follows. It shows at this early period how true was the Bishop's estimate of the man. The *italics* are his own :

"BALTIMORE, October 22, 1842.

"MY DEAR BROTHER : I have given twenty-four hours' careful thought to the subject of your letter and its enclosure. The result is that I see no reason to advise you to go. (I put the result in that shape because it is obvious that if my advice is asked in the matter, it must *at once* be given for your stay, unless *reasons to the contrary* present themselves.) That the congregation at Tallahassee is in urgent need I cannot doubt ; but they have failed, as it seems to me, to substantiate any *claim upon* you to supply that need. There *may* be providential circumstances connected with their choice of you that indicate an overruling direction of your step ; if there be, they *do not appear* in the papers sent me.

"You are useful where you are. You are happy. You are loved by your people, by your brethren, by your Bishop. You are, in a quiet way, serving the diocese while you serve your parishes, and I speak with no exaggeration when I say that I fear most the result of your loss to *the diocese* than that of your removal from *your parishes*. There ought to be *strong and clear* reasons to counter-balance these. If you perceive such ; if you know circumstances attending your introduction to the notice of the Tallahasseeans of which I am ignorant ; if you draw from their letter to you, and that to myself, an inference that duty to Christ, whose famishing sheep they are, require you to leave the less needy portion of this flock to which you now minister, I am not the one to let selfish considerations of my own loss, or of that of the flock of which I have the oversight, prevail with me to gainsay your conclusions. All I have to say is, that they are *not mine*. It *may* be your duty to go. You *may* rightly deem it so. I am far from undertaking to say that such cannot be the case. But if it be, prejudices (so natural, in behalf of mine order) or want of information hinder me from perceiving it. * * *

"You see I put the considerations of risk of health, separation from friends, &c., out of the question, as I am sure they *are* with you, and this they always ought to be. If it *be* your duty to go to Tallahassee, it is your duty to go at whatever risk or cost. If it be *not*, there is no need of taking into account considerations which are unnecessary to the decision.

"Finally, *if* it rests with me, because *you have no choice* (or because your view of duty inclines against change, unless I advise it), then *you stay*. But if apart from any decision of mine *you* think that *you ought to go*, then must I submit you to the guidance of your own conscience taught and overruled by the blessed Spirit of light and truth. To His most gracious influences I heartily commend you, now, in your time of need.

"Most affectionately yours, *wherever* you may be,

"W. R. WHITTINGHAM."

Mr. PINKNEY was not long in forming acquaintance, more or less intimate, with the clergy in Prince George's and the adjoining counties. Among these were the two Wilmers (Simon and Lemuel), Marbury, McKenney, Chesley, Gillis, Trapnell, Nelson, Buck, Harris, Stanley, and others. He united with these brethren in holding "Association" services in their churches, and annually in his own parishes.

Long before the present or any organized system of "Convocations" was established in Maryland, it was usual in parts of

the State, specially in Prince George's and the adjacent counties and the District of Columbia, for the clergy to unite in holding in their respective churches what were then called "Associations." They were for a number of years marked features in the clerical and parochial life of these sections. Some three and four, or five and six rectors within a district, not too large to preclude interchange of visits, would associate together, not by any written forms, but by simple verbal agreement, to meet at conveniently appointed times, at each other's churches for divine services, and continued preachings and exhortations, to be kept up for several successive days—always *week-days*, as each rector had to be at his own church on Sunday. These associations were usually held during the months of August and September, as the seasons most convenient to people engaged in agriculture and most suitable on account of the weather. They generally lasted from two to three days, and sometimes longer.

The people assembled in great numbers, some coming from long distances, and not a few of them members of the surrounding denominations, and they came in all sorts of vehicles. These associations were conducted in a churchly way. The prayer book services, for morning and evening prayer, were regularly said, and were followed by sermons and exhortations of a direct, practical, and evangelic character, sometimes very awakening and stirring. After the morning services came the recess, which lasted about an hour, and was passed by the congregation under the shade of the trees and in partaking of refreshments brought by them from their homes, the solemnity of the preceding services giving a subdued tone to the social converse.

Some of the more staid and strict of the High Church clergy may have regarded them as tending too dangerously towards a departure from the old and settled ways of the Church. They grew out of the necessity which was felt by the clergy for closer fraternal union among themselves, for mutual counsellings touching their great work of preaching the Gospel, and for giving more spirituality and effectiveness to their ministry. It was felt that a series of services and preachings for several successive days in a church would tend greatly to rouse up church members to more of quickened life and zeal, and at the same time to produce deep and permanent religious impressions on the hearts of those negligent and careless about all religion. It was really an effort on the part of faithful and earnest clergymen to show that, while the Church has her laws and ordinances which are to be duly obeyed and observed, she is, at the same time, so all-comprehensive in her provisions for the extension of CHRIST'S kingdom that her clergy, under their divine commission, can go forth to preach CHRIST, and gather into the true fold of the Church the lost and the erring everywhere surrounding her in this sinful world. It

served to awaken special interest in the subject of religion in the sections where they were held, and to bring the Church more prominently before the people, as a great preaching, as well as worshipping, Church. It served also to correct and counteract that tendency which every parish clergyman experiences, of confining his thoughts, his sympathies, and the responsibilities of his ministry too exclusively to the wants and needs of his own parochial cure.

It was for no partisan purposes that these associations were originated and conducted, for those known as High Churchmen fraternized with their Low-Church brethren in holding them; and rarely, if ever, did any unpleasant issues arise respecting the doctrines preached and the counsels given.

They were, indeed, similar to, and in the mode of conducting them almost identical with, what are now called "Parish Missions," with this difference, that there were no professed or recognized "Missioners." Of course some of the clergy were found to be more gifted than others in the special powers and qualifications which such meetings called for on the part of the preachers and leaders, and such would naturally be sought out and secured when possible.

It is with some a question whether the present organized system of "Convocations," or the more recent plan of holding "Parish Missions," is as effective for the extension of the Kingdom of Christ and for quickening the spiritual and mission life in the Church, as the old and now disused system of voluntary Associations.

While one of these Associations was in progress at St. Bartholomew's Church,* Montgomery county, in 1846, the late Dean of the Washington Convocation, the Rev. Dr. Meyer Lewin, happened by an accidental coincidence to be passing through the neighborhood in company with a friend. He saw from the public road the hill on which the church stood crowded with all sorts of vehicles, and curiosity prompted him to stop for a while to see what it all meant. Coming to the church door and peering in, great was his amazement to see the Rev. Mr. PINKNEY preaching away with all his force from the pulpit, then so large as to hold the preacher and several of the brethren. It was both a surprise and a sort of revelation to him. Forthwith he was constrained to remain and take part in the services, leaving the companion of his journey to depart without him. That may be said to have been the beginning of a friendship and an intimacy that lasted with an ever-increasing mutual love and confidence between Dr. PINKNEY, afterwards bishop, and Dr. Lewin, afterwards dean, as it was also the beginning of a very dear friendship between the

* Of which the writer was then the Rector.

latter and the writer. Dr. Lewin was very fond of recurring to this casual meeting and to the long and delightful converse held afterwards at the rectory and prolonged into the small hours of the night.

Mr. PINKNEY, in one of his letters to his mother referring to these Associations, says :

"I am very well, though I was never more busy. I have attended seven Associations, the most of which lasted three or four days. I have preached and conducted prayers a number of times. These labors I have shared with five or six of the surrounding clergy, so that I am not peculiarly imprudent. I intend to spare myself in order that I may devote more time to my study and the closet."

Of the seven associations two no doubt were held in his own cures, as it was his practice to hold them annually, one in each church : and he writes as if these labors for the season were over.

He adds in this same letter :

"I expect to start very early to-morrow for a distant part of the parish, where I shall remain until Sunday evening. I have just finished a lecture, and yet my hands are full. If I could find time I would like to write something on the cause of "Missions" for the press. Mrs. W., who promised to adopt my plan last year, gave me as the product of it, a few days ago, eleven dollars, which she raised with little inconvenience to herself.* This letter is not worth sending, but when you know it is written after a day of close study, you will pardon it. My love to my dear sister and the family, and to all friends."

Again, in another letter, which shows how busily occupied he was, he says :

"I seize the opportunity of writing you a few lines. Since I have commenced a series of lectures on *Romans*—all of which I write—my time is very much occupied. The unavoidable interruptions, occasioned by the long rides I am compelled to take, interfere amazingly with my habits and disposition : however, I hope I shall be able to get along to the satisfaction of the people—of succeeding to my own satisfaction I have long since despaired."

* He reports in the Convention Journal of May, 1838, the completion of the 2d year of his rectorship, the sum of \$202.50, as raised in his parishes, for *Missionary purposes*—a large sum for that period.

CHAPTER IX.

VISIT TO VIRGINIA—ILLNESS OF HIS MOTHER—CALL TO ST. ANNE'S PARISH,
ANNAPOLIS. 1839-'44.

MR. PINKNEY very rarely left his parishes for any recreation. He never desired or accepted any regular vacations. Fortunately, after reaching full maturity, his health did not require any cessation from parish work, or even temporary relinquishment of duty for recuperation. In youth and early manhood he was delicate in health and seemed to have a frail and feeble constitution. In the beginning of his ministry and for some years after, he was under medical treatment for sore throat and feebleness of voice, compelling at times cessation from preaching. He suffered also from chronic inflammation of the eyes, which for many years occasioned him much inconvenience and pain, aggravated no doubt by his close study at nights under the feeble and flickering light of the candles and lamps then in use. As years advanced the innate soundness and vigor of his physical system became apparent and his powers of endurance under exhausting labors very remarkable. It was the more remarkable because he paid very little attention to matters of personal ease and comfort. He was strictly temperate and even abstemious in his living, never taking more than a single cup of coffee at meals, and very rarely at any time, and never at all in later life, could he be persuaded to take even a single glass of wine for refreshment. He was very observant of the Church fasts. He had no dietetic system of living, and was very irregular in his hours of work and rest. Just onward from day to day would he go, meeting the duties of each day as they came before him and taking his rest as opportunity afforded, or absolute need required, and yet with all this apparent irregularity he was strictly exact and conscientious in keeping all appointments in his ministry for service, for visits, or for any Church business. So punctual was he in all his engagements that he never failed to be present unless hindered, which rarely happened, by some power that he could not control. His only indulgence was that of his favorite cigar; and he always gave to his friends more than he himself used. For their benefit he generally carried with him a goodly supply, and sometimes he would surprise a brother clergyman with the present of a whole box. Under advice and from his own experience he found relief in smoking, and continued the practice, after the necessity which first occasioned it ceased: but he never indulged at unseemly

times, or fell under slavish bondage to the habit. In dress he was very simple and plain, sometimes almost *négligé* in apparel, though one could never fail to see beneath the attire the clergyman and the gentleman. He rarely wore an overcoat, or used gloves, or carried an umbrella, and he would go in all sorts of weather.

His long life of activity and toil, both physical and mental, with no serious or permanent disability of body or mind, shows what innate strength and soundness there was in his native constitution.

No doubt, as allusions in his correspondence indicate, he was often weary and wayworn—anxious almost to distress about some sick parishioner, or dear friend, whom he would so much desire to win to Christ for safety and consolation to the soul. No doubt at times heartsore and sad, as the ministers of Christ must sometimes be, under toilsome labors that seem to have so little present fruitage of good to souls. No doubt, too, he was often disheartened and perplexed at seeing, as he once said in unburdening his glowing heart in a letter to Bishop Whittingham, so much coldness and worldliness in the Church in some quarters, and in others the distractions introduced by men of restless minds and strange obliquities, whose chief vocation in the ministry seemed to be to create disturbance by introducing novelties and extravagances in the settled worship and well-ordered ministrations of the Church. But in patience he possessed his soul, and went on in his earnest, loving, and useful work.

In a letter to his mother, in March, 1839, he says:

“I am most worn out with a case that for one hundred days and more has occupied my time—the lady is still ill, and every two or three days I have to ride and see her. I have two or three other cases on hand.”

Again he writes:

“I steal a moment from my sermon to write a line to you and my dear sister. I wish it was in my power to ride up and see you. I will try to do so before long. My time is fully occupied; indeed, I am always behind my work. This parish, you know, is large. There seems to be a good state of feeling among the people, and if I only had a few zealous and active co-adjutors among my laymen, I would be able to do a good deal for the benefit of the church. As it is, I trust my labors will be crowned with some success. The people are very kind. * * * I must say good-bye. I am very tired or I would keep on. My sermon is not completed. Will you send me a piece of your poetry which begins somehow in this way: ‘Oh! seek not earth’s pleasures’—you will know which I mean. By no means forget it.”

Filial duty and his affection for his mother and sister required him to make occasional visits to Annapolis. These journeys in the early period of his ministry, before the Annapolis Railroad was constructed, were always made on horseback—the distance nearly forty miles. Thus, in 1839, on his return from one of those visits, he writes to his mother:

"I know you will be anxious to hear of my safe arrival, and I therefore write you a few lines, with which you must be satisfied. I have been on the road almost ever since I reached Bladensburg. The roads were in a most shocking condition the day I left Annapolis. I had to walk my horse the better part of the way, and when I got to the end of my journey I was very much fatigued. All were well. The ladies were in the city and had a fine, beautiful day to transact business. While I was anxiously waiting their return my dear Betsey stole in the room where I was resting myself, smiling and cheerful as any truant ever was before. She often speaks of you and Amelia. I was pleased to see the deep sympathy which all the members of this dear family manifest for my sister. Give my love to her. I hope she is better. I think she will be a long time confined to her room, although I have no doubt of her ultimate recovery. The *Paint Church* is to be consecrated."

One of his favorite respites was to steal away at times from his study and parishes to go to the Capitol to listen to the Congressional debates. He delighted in the exhibitions of eloquence and oratorical powers. He was almost carried away with his enthusiastic admiration of Clay, Webster, Preston, and others, and would return from the Capitol full of the glow of his excited feeling.

In a letter to his mother he describes one of those visits:

"I went over to Congress to-day (January, 1842), and, after walking five miles, stood until four o'clock, during the delivery of two very eloquent and able speeches, and then walked back again: so that you may perceive I am well. Mr. Clay delivered a great speech upon the *veto* power. It was not equal to his other speeches. It was, however, bold, eloquent, and able, full of his characteristic ardor, independence, and fire. He was not well. I could not help admiring the manly and open countenance and the indications of a sincere and patriotic heart. I do not agree with him in opinion, but I do sympathize in the *wane* of his influence. Mr. Preston followed in a speech of unequalled power. He is impetuous, but in the beauty, brilliancy, and correctness of his style, the ease, grace, and fire of his manner, he is eminently to be admired. It is the most brilliant effort I have heard in the hall of Congress."

Some relaxation he found in pleasant social converse and in correspondence with intimate friends. He was by no means a recluse. He delighted in the society of intelligent and cultured persons of both sexes. He entered with eagerness into the discussion of all topics relating to Church and public affairs. Without being a controversialist, and always true as he was for life-long to the old and sure standards of the Church in doctrine and polity, he took part in the various controversies that came up in the Church, or bore upon the relations of the Church to the surrounding religious denominations. He was very fluent in conversation, and often indulged in pleasant and sprightly humor. Along with a certain repose, not *reserve*, of manner, there was a winning sympathy and cordiality most refined and attractive, giving the charm of ease and freedom to social intercourse. Hence he was ever a delightful companion, free from all conventionalities and affectations, and his presence in any social circle was always gladly welcomed.

On one occasion, in the summer of 1843, with his brother-in-law, Mr. B. O. Lowndes, he made an excursion into Virginia, partly to visit his wife's relations, but chiefly that each might purchase for himself a riding-horse. The expedition was a very pleasant and successful one. Going thither by the railroad, they returned on horseback with the ponies purchased. The one Mr. PINKNEY bought, a sorrel that he called "Pacey," served him for many years in his pastoral rides. His experiences of anxiety and uncertainty were such as all undergo in the matter of procuring a safe and pleasant riding-horse, but in this case the result was very satisfactory. He gives an interesting account of this visit in letters to his wife. Writing in August, 1843, he says :

"We had a very pleasant passage in the cars after our hurried departure from the parsonage. At the relay I was accosted in a very warm and pleasant manner by a young gentleman, who turned out to be Mrs. V.'s brother. He asked for you. We had a good nap the first part of the journey in those delightful cars to Harper's Ferry. The country is beautiful, though the view is narrow and confined. As you approach Harper's Ferry and catch the first glimpse of the beautiful mountains and go on until you reach their noble base, you want words to express and almost ideas to conceive the full grandeur and magnificence of the scene. Mountain scenery is to me strikingly and powerfully impressive. I feel impatient of restraint, and long to roam through the fastnesses where no mortal foot has trod. At Harper's Ferry I promised myself a break of my fast, but when I saw the general aspect of things, I and my appetite parted company; it was a miserable concern. The country, after you leave the Ferry, is beautiful indeed. Close by the Shenandoah, as it rushes through the large jutting rocks in a boiling, dashing current, or else lies as passive as an infant in its slumbers, you pursue your rapid way, then you see fields of luxuriant wheat.

"When we reached the depot we put our baggage in safe-keeping, and urged on our way to your uncle's in the heat of the day; for, strange to relate, we breakfasted at home and found ourselves, about half-past one or two, 130 miles distant. We took him by surprise, although he had sent the carriage, which passed us by on the road. Your uncle looks very well and is strikingly like your dear father—like him in appearance, voice, and manner—so like him that for a long time I could hardly realize it was not he. He recalls the image of your father perpetually—has that same significant shake of the forefinger, nod of the head, puts his hand under his coat, stops as he paces the floor, turns and looks upon you with the same beautiful smiles, and says 'Sir' in the same tone. I have left no room to tell you more. For my sake be careful of yourself and your sister. How I wish you were both with us."

In another letter he writes :

"I had almost resolved to start in the morning train, but as Ogle seems to be anxious for me to remain I will wait until Tuesday or Wednesday. Dr. S. has a very fine horse, and it is possible I may purchase him. The 'Association' will be held to-morrow. I shall hear Bishop Meade. We went home with F. to B., and found it a beautiful retreat. It is a lovely residence, the house and grounds all imposing. To-day we rode to Dr. S.'s. The horse goes nobly. I think it probable I shall buy him. I do not think it safe or prudent to ride Jesse. Others have thought so long ago. Mrs. Dr. S. has been very kind and attentive. She invited us to stay with her during the Association. The little girls are sweet, interesting children.

"I do all I can to amuse your uncle. How I succeed I cannot tell. Age is peculiarly venerable, and I love to do it homage. I expect he will miss us very much, for we cheer him without in the least trespassing upon his old-established habits. I hope you are careful. I long to see you. I wish your sister Nannie could breathe awhile the free mountain air, and *you*, too. I do not feel improved—home is my best medicine."

He made occasional visits to his mother and relatives in Annapolis, and during the years 1843 and 1844 these visits were especially called for by serious illness and death in his mother's immediate family and by the death of his cousin, Mr. Somerville Pinkney, to whom he was much attached and in whose office he had prosecuted his law studies. In a letter to his wife he gives a touching description of the last moments of his cousin. He writes:

"Poor Somerville is no more. I saw him breathe his last. He knew me and shook me warmly by the hand. I asked him if he did not feel the salvation of JESUS precious. He replied, 'Oh, yes: it is a great, a great salvation!' I sat by his dying couch, and, as I looked upon his heaving chest and heard his difficult respiration, I thought of the great change that would soon take place. It is a fearful thing to die—the agonies of death are fearful. For two long hours or more we were in that still chamber of death, watching the egress of the spirit from its tabernacle of clay. At about twenty minutes past two o'clock I knelt down and offered up the prayer of the Church for a departing soul. While I prayed not a sound was heard from that bed of the dying one, and we thought all was over, but one breath more was drawn.
* * * He is now cold, and in a short time no eye will see him—he will be covered by the clods of the valley and slumber on until the resurrection.
* * * I tried to console my afflicted cousin. Oh, let us bear in mind this parting hour! Let its recollections soothe our feelings into deepest tenderness. How strange it is that we live so much for time, so little for eternity. I think that as I am here, and as I could not in my present feelings bear company, I will remain until Tuesday or to-morrow week. Will Ogle oblige me by going to the Paint and take the collection and make my apology to the congregation? I will not officiate there until the next Sunday in course. Take care of yourself, and let me know if you are at all sick."

In close connection with this bereavement followed another, the death of his half-brother, Mr. Henry Hobbs,* a most attractive man and much beloved, especially by his many youthful companions. He was full of life and joyous spirits, tender and devoted to his mother. His death caused a sad vacancy in the cottage home of the family in Annapolis. Mr. PINKNEY did not reach the city in time for the funeral. He was deeply moved by this death. Writing to his wife after his arrival, he says:

"I found my dear mother quite composed, full of the sweetest religious resignation and dwelling upon the numberless tokens of dear Harry's love, for he was ever-mindful and attentive. I had a very gloomy journey; indeed, I felt wretchedly. I could not weep save a few tears when alone in the dining-room, last night, and yet there was a sad aching in my heart more *painful* than tears. I did not get in time for the funeral. My dear brother is before me in everything, and yet not present in anything—strange asser-

* He died November 20, 1844.

tion, and full as true as strange. * * * Dr. R. and Dr. S. were kind indeed. They prepared him for the grave with their own hands, for they loved him. I cannot write save in those few broken sentences. Take care of yourself. I must now try to make up in some degree the loss, and come as often this winter as possible, if I stay but two or three days."

The serious and alarming illness of his mother about this time required his presence in Annapolis, and caused him great anxiety and distress. Happily she recovered; and to his great comfort and joy her life was prolonged, as we shall see, until towards the close of the year 1858. In writing to his wife concerning her illness, he states what was to him a source of peculiar happiness—it was the return of his mother into full communion with the Church of her fathers. It has been already stated that in early life she had connected herself with the Methodists, and that while a most devout and earnest member of that religious body, she had never lost her love and veneration for the Church. Although writing to her with utmost freedom on all religious and Church subjects, Mr. PINKNEY had never sought or used any special efforts to bring about this happy consummation. She had never given much thought and study to the distinctive claims of the Church respecting unity and organization as taught in the Holy Scriptures, and witnessed for from the Apostles' days. Her ardent mind seized hold of the great and blessed truths of redemption in CHRIST JESUS, and of the quickening and sanctifying influences of the Holy Spirit, with such tenacity and earnestness of both conviction and feeling, that the matters pertaining specially to the form, order, constitution and authority of the Church seemed to her to be of no essential importance. Gradually, perhaps unconsciously, these views were undergoing change. Certain it is, that about this period her mind had reached the definite conclusion that it was her duty to return to the communion of the Church. And it was so that the son, while suffering deep anxiety and distress, on account of her illness, could at the same time rejoice in this happy return of his mother to the fold and bosom of the Church. He expresses his feelings in a letter written to his wife at the time; and later on in this Memoir there will be occasion to recur to the interesting circumstances. He writes:

"I found my dear mother easier, though sadly altered for the worse. She has been extremely ill, more so on Saturday than at any time previous. She takes a good deal of nourishing food to sustain her under these awful attacks of palpitation. Her spirits are as good as could be expected.

"What rejoices my heart above measure in this dreadful visitation is her return to the bosom of the Church. Would you believe that two of my letters had set her to investigate the claims of the Church, and an old book in my possession, accidentally left here, had under GOD accomplished this blessed result? She felt that in leaving the Church she had committed the sin of schism, or at all events feared it, and desired to die in the bosom of the Church in which she had been baptized. She is now where I wished her to be.

"I think I had better remain until the middle of next week. It is right that I should. Dr. R. says she becomes worse in each attack. Everybody is kind and attentive. * * * Recall my appointment at the chapel; explain the cause of my absence. Also recall my appointment for the colored people."

About this period the vacancy in the rectorship of St. Anne's parish, Annapolis, occurred by the resignation of the Rev. Gordon Winslow, and very unexpectedly to himself Mr. PINKNEY, on the 21st of March, 1844, was called to the charge of the parish. While it was gratifying to him to know that this call came to him "unanimously by people and vestry," yet at the same time he considered it his duty to decline the call. Although a residence in Annapolis near to his mother in her declining age and to his only sister would have been peculiarly gratifying to him, and although the parish of St. Anne's, fraught with so many hallowed associations in the city that he loved beyond all other places, would have opened to him a most interesting and important field of labor, yet, under the circumstances, his determination was, no doubt, wise and judicious. His reluctance to change of location and sphere of duty was characteristic of his whole ministerial life.

In a letter to his friend, Dr. Alexander, he very fully states his reasons for declining the call. He says:

"I refused the call to Annapolis, as you have heard ere this. It was a flattering mark of the confidence and respect of the place of my birth. I felt it to be such. It was the more gratifying because it was unanimous on the part of the people and the vestry. On the former occasion there was opposition * from two or three members of the vestry. I knew not the cause, although from my high regard for the parties I respected it.

"I deemed it my duty to decline the honor. My reasons were few and simple, and my action in direct collision with my interest. To you I will state my reasons. I did not feel at all afraid of opposition, for I believe that the same spirit of firmness and conciliation which had enabled me to triumph over Low-Church prejudices here would carry me through there. Neither did I fear the critical propensities of the people; for, in my judgment, they are less so than their neighbors. But I was afraid that I might not do justly by those who were matured in intellect and formed in habit when *I was a boy*. I would not that their blood should be on me in the last great day. And the *young*, who knew me when a boy, I was fearful would merge the priest in the recollection of the boy. I could not endanger their welfare and my peace. Besides there were some who thought I was anxious for the situation, and in all probability did injustice to me and themselves by the unkind suspicion. I wished to undeceive them. How long I shall remain where I am is very doubtful. I am not supported and have very laborious *outdoor work*."

* Referring to the vacancy in St. Anne's, occasioned by the death of the Rev. Dr. McElhiney, in 1841, when his name, by some friends, was brought before the vestry for the rectorship.

CHAPTER X.

MINISTRY IN PRINCE GEORGE'S. VISIT TO PORTSMOUTH AND BOSTON.—1846-51.

DURING the next six years of his ministry in Prince George's county, there are not many incidents to record. It was a continuously busy life. Of his strictly official and ministerial acts he made brief record; but as he kept no private diary or memoranda of the incidents of his life, it is only here and there that any marked or interesting occurrences come up for notice. He seems never to have thought that any future occasion would arise for this detail in connection with a biography of himself. He made no copy of his letters, except in cases where official duty or important business required it. Those to his friends were never of an elaborate character. They were very numerous and were written *currente calamo*, in easy and glowing terms, full of sentiment and feeling, and always rich and beautiful in their diction. He was ever alert to think and feel for others, especially when any good fortune befell them, or any sorrow caused by sickness or bereavement overshadowed them. At such times he would promptly send to them the tokens of his love and remembrance in some short letter of congratulation or condolence often accompanied with some little book or memento. Many such letters, dearly prized by those who received them, have come to hand, and might be here copied. Some of these, later on, will be given in their appropriate connection.

When occasions arose calling for any grave ministerial counsel, or for declaring his judgment and opinion touching any important doctrine or requirement of the Church, or for vindicating any course of official action or determination, his letters are marked with force, clearness, and decision. Such occasions not infrequently did arise in his later experience in the ministry and afterwards very seriously in his Episcopate.

Sometimes when indulging himself in poetic composition for recreation, he would send copies of his verses to his mother, for her inspection and criticism. At the beginning of the year 1849 he wrote some verses on "The Old Year," of which the closing stanza is here given, because his mother ventured to make upon it a criticism which illustrated her cultured and discriminative poetic taste:

"A garland made up of the evergreen leaf
And snow-flakes that glisten in softest relief,
Where the diamonds that sparkle, not dug from the mine,
Are dew-drops all frozen by the breath of the wind."

His mother's letter is as follows :

"ANNAPOLIS, *January*, 1849.

"MY DEAR SON : I am writing this letter pretty much as a joint concern ; the fact is, I am too sick to write, but enter upon it in the hope that it may rouse me. I have had a long and depressing sickness—nothing to excite apprehension, but enough to keep me from enjoyment myself or from ministering to the enjoyment of others. Your sister keeps up wonderfully, and was very glad to get such kind and prompt answers to her letters. Your letters have been comforting to us.

"Now for your poetry, dear WILLIAM. It is very pretty, and the piece which you say is prosy I cannot criticise. I see no change wanting in it.

"In 'The Old Year,' which is a beautiful piece, the two last lines of the sixth verse do not harmonize. Do not think I am for sacrificing sense to sound, but still I must have harmony, and if I cannot blend that with sense I give up the idea. I suggest an alteration. I expect you will prefer your own, and I shall not wonder if you do ; at any rate, I shall not adopt an alteration until the motion is seconded.

"Now for yours—

"Where the diamonds that sparkle, not dug from the mine,
Are dew-drops all frozen by the breath of the wind.'

"I should say, still preserving your meaning :

"For the diamonds that sparkle and glitter and shine
Are dew-drops fast frozen, not gems from the mine.'

"I have written but little since I saw you—little pieces for the child. My situation has not admitted of it ; but I have written one piece which I myself like. This piece I wish much to read to you, because its subject was the object of your love. It is the history of little Henrietta Gwinn, written in the ballad style, simple as it can possibly be, full of feeling—feeling as deep as that font in my own heart, which age has never chilled. How fresh and fragrant in memory is the image of that dear little grandchild. The *one* we have *now* is lovely, intellectual, gifted ; but the position in which they stand is different.

"The piece in which Fanny N. is alluded to is addressed to your sister, on 'The Cemetery.' She had been walking there late in November, and found the heart's-ease blooming on Fanny's grave. A white rose was planted there. I sent a copy to her mother.

"I am better, but still feel weak. How glad I should have been if you could have seen how happy little Amelia is with us and how obedient she is to every direction. She is full of life and spirits. She did not expect any answer, and was delighted to get one.

"Your affectionate mother,

"AMELIA PINKNEY."

The anniversary of his 38th birthday, on the 17th of April, 1848, elicited from his mother a very touching congratulatory letter in verse, from which some of the stanzas may be given :

"Priest of the living GOD, my son, thou art ;
I trust His seal is stamped upon thy heart ;
Fearless go on, whatever ills appear,
Thy aid is ready, thy Deliverer near.

Silver and gold thou mayst not have to give,
On frugal means thou mayst be doomed to live ;
But thy allegiance to the King of Kings
Secures thy title to all needful things.

Earthly distinctions thou hast set at naught,
Or long ere this thou hadst in cities taught;
But where thou laborest many plants of grace,
I trust, are fitting for a Heavenly place.

Some trials every faithful soul must find,
'Till the pure gold is from all dross refined;
But all those trials coming from above,
The soul receives them as the pledge of love.

Your mother's heart rejoices to-day,
That you were early led in wisdom's way;
Spurned in your youth the blandishments of sin,
That you the priceless pearl of peace might win.

As death draws near, the hopes of earth decline,
The Christian's prospects then more clearly shine;
Delusive pleasure drops her mask and flies,
The Christian's hope is anchored in the skies.

Then thou art wise, my Willie, tho' thy name
May ne'er be heralded by trump or fame,
Let but thy hands be clean, thy heart be pure,
Constant in duty, thy reward is sure.

Be thou obedient to thy heavenly call—
A day is coming, when the Lord of all
Shall place the crown upon thy favor'd brow,
And say, 'Thou hast been faithful; enter thou.'

Birthday of yours I look no more to see;*
Then oft in thy petitions, ask for me,
That on my spirit, as my days decline,
The rays of faith and hope may brightly shine."

In 1849 he published a small tract, "A Plain Appeal," addressed to members of the Methodist communion. Having been connected with that body of Christians for a season before his admission to the ministry of the Church and being much thrown with the people of that persuasion in his pastorate, he hoped by an earnest and affectionate "Appeal" to win them back, or at least some of them, to the fold of the mother Church they had forsaken. He took for his text on which he based his appeal, the well-known declaration of Wesley, "It cannot be lawful to separate from the Church of England, unless it be unlawful to continue in it." It is not known that the appeal produced any desired results; and the publication is here referred to as illustrative of the vigilance with which he was seeking to do the Master's work on any line where he could hope to do good.

In June, 1849, an accident, occasioned by a fall from his horse, was serious enough to cause dislocation of some of the bones of his right hand. It made it necessary for him to go to Easton, to be under the surgical care of his brother, Dr. Ninian Pinkney,

* Mrs. Amelia Pinkney was then in her 70th year, and lived ten years longer, dying in the 80th year of her age.

at that time not on duty in the Navy. He gives some account of its treatment, by his brother, in a letter to his wife. Fortunately he was double-handed: that is, he could use and write with his left hand almost as well as with his right:

“My hand is wellnigh useless. It was a severe dislocation. The swelling slowly subsides, and the bones are gradually developed. The pain, from which I suffered a good deal until I reached Easton, has been almost dissipated under the action of the shower bath, applied three times a day, and the use of the ointment. But for the splints by which my hand is guarded on both sides, I think it not improbable that ere this a fresh dislocation would have taken place, for it is impossible to guard against involuntary motion of the arm. It will be some time before I am totally relieved. Ninian is all attention. Night and morning he comes up to do the duty of nurse, is so gentle in wiping the hand after the application of the bath, and in examining the bones as the swelling subsides. * * * He thinks my hand will not be in a state to use for some time, and will require close attention. Still, it is slowly getting better. He says the bones at my time of life knit slowly.”

This accident compelled an absence from his parishes of several weeks. It gave him opportunity, however, for pleasant visits to his friends, in Easton, and Talbot county, and to his wife's relatives, the Lowndes, at Miles river, and the Lloyds, at Wye.

On July 13, 1849, he was called to the rectorship of Rock Creek Parish, in the District of Columbia; but deemed it his duty to decline the call.

In February, 1850, his brother, Surgeon Ninian Pinkney, was ordered to the United States ship *Saranac*, about to sail from Portsmouth, New Hampshire, and Mr. PINKNEY was persuaded to accompany his brother, to be present at the departure of the vessel from the port. So strong were his local and home attachments, that he needed at times to be almost forced away into new scenes and associations. He was absent from home three weeks. Of this visit he wrote a very full account in a journal—quite an unusual thing for him to do—and he wrote also frequent letters to his wife. Both the journal and the letters show how thoroughly he enjoyed the change on this his first excursion into the New England States. The novelty of the scenes and places he visited greatly interested him. He was much impressed with the rapid advances which those States were making in wealth, commerce, culture, and social progress. Upon his arrival in Portsmouth, he was the recipient of many attentions and courtesies from officers of the Navy, and particularly from the Rev. Dr. Burroughs, by whom he and his brother were most hospitably entertained. The acquaintance thus formed with Dr. Burroughs was the beginning of a very endearing friendship between them. He had opportunity, also, of meeting quite a number of the more prominent clergy of the Church in New England, and on several occasions, by invitation, preached in their churches.

During his sojourn in Portsmouth he made several visits to Boston. His letters to his wife from both cities are full of graphic, and even minute, description of all that he saw, and of the persons with whom he became acquainted. He tells of "the kindness received above anything he ever expected North, and fully equal to the most cordial and warm-hearted Southern refinement." He even gives her an account of the *menu* at the houses where he was hospitably entertained: and he quite elaborately describes all the apartments, with their furniture, from the kitchen and the laundry to the attic, of the great hotel where he was stopping.

Immediately upon his arrival at Portsmouth, Mr. PINKNEY wrote to his wife as follows:

"PORTSMOUTH, *February 25, 1850.*

"MY DEAR BETSEY: I seem to be a great way off from my sweet home and its many invaluable privileges. We have just reached our destination, and I hasten to tell you that through the blessing of Providence we arrived in safety, after a very pleasant and delightful journey. I will leave the recital of all the incidents of the journey until I return and read you my journal. We spent Sunday in Boston and were quartered at the most magnificent hotel I ever entered; nothing in the United States to surpass it. I heard Rev. Wm. Woart in the morning and Rev. Wm. Adams in the afternoon, and was heard myself in the evening: lights so dim from some derangement in the gas that I had to guess my way a good part of the time. I really fear that I shall disgrace Maryland, though Ninian says he never heard me preach better, and Dr. D. also expressed himself pleased—in all probability the too partial judgment of *brotherly* affection and *loyal* regard. I felt very much embarrassed, although the congregation was very still and attentive. * * *

"We have a very pleasant room, and I hope my sojourn here will be not without interest and instruction. Ninian enjoys my being with him, and that adds unspeakably to the pleasure. Mr. Woart gave me a kind letter of introduction to Dr. Burroughs, and I shall call upon him with Ninian in the course of the day. The ship's crew are not yet in attendance, so that in all probability his return to Washington will be delayed for some weeks. On my return I shall stop in Boston long enough to see everything of interest, and Mr. Woart will accompany me. The weather has been uncommonly fine. To-day there was every appearance of a snow-storm, but it is now breaking off. It is as mild in Boston as in Washington: there is, however, a great deal of ice here.

"I hope you all continue well. Take good care of yourself, as I am not present to whisper in your ear a kindly warning. O, how I wished for you in Boston! It is a grand city, with the exception of narrow streets. You would be delighted with the beautiful country, showing everywhere the triumphs of art and industry. There is but one exception to my pleasure (mooting your absence), and that is, that I am compelled to keep Lent as I would not wish; travelling and fasting do not suit well together. Tell Miss F. I am much comforted by the reflection that she is with you to share your solitude and watch over you, as I know her affection prompts her to do with great care.

"There is more beauty in Boston than any other city I ever visited—real, rich beauty meeting you in almost every direction: more politeness in church than I ever experienced elsewhere; so much refinement in the mode of exhibiting it. It is a vigorous and healthy beauty, the result of much exercise and proper clothing in the open air. Give my love to our Sister N. and to O.; also to Miss T. Love to the servants. I hope they will all be mindful of your comfort. Tell L. and S. they must be very good and attentive

to you till I get back. Pay my respect to Wye, the noble Newfoundland dog. I have seen nothing like him since I left. He is the Daniel Webster of his species. I am looking for a letter from you with great anxiety and pleasure. Write, and direct to Portsmouth for the present.

"Affectionately,

"W. P."

While it is quite interesting to read these details as given in his letters and more fully in his journal, it is unnecessary to introduce here any copious extracts. Since then so familiar have we become by facilities of travel and frequent intercommunication with the progressive development in wealth and luxury of every part of the Union, that we can hardly enter into the feelings with which, near forty years ago, a Southern gentleman of culture would view the great commercial metropolis of the country and visit the city of Boston, then, as now, boasting of itself to be the seat and centre of our highest intelligence and civilization. His views and reflections would seem almost too vivid and intense to us in our larger experience in these days of over-much travel. Thoroughly Southern in his feelings and strong in his devotion to his native State, he was at the same time broad and national in his sympathies, and proud to call himself a citizen of the one common country under the Union of the States. He was prepared, therefore, to gather both pleasure and instruction from his visit.

Two extracts, however, from his journal may be given, because so happily expressive of his ardent patriotism and devotion to the Union of the States.

The spirit of abolition was then raging with more or less of fierce vindictiveness in the New England States: and while Mr. PINKNEY reprobated it in the strong terms he uses, he could not but see that it was straining to their utmost tension the bonds of the one national life, and might ultimately result in rending asunder the Union of the States.

While in Boston he visited Faneuil Hall, and in the intensity and ardor of his patriotic feelings, he writes:

"As I stood upon the spot where the first and greatest men have spoken in defence of freedom's noblest cause, I could not but wish that the disunionists, *North* and *South*, who are madly seeking to dim the stars of our American galaxy, or sever the bond which by uniting constitutes them the milky way of the world's freedom, could but catch the spirit that animated the elder statesmen of the Republic and is now blazing forth with such overpowering splendor from New England's greatest orator in the councils of the nation. I never felt more fully the enlargement of this true American feeling, which knows no sectional limits and recognizes no party banners, but takes in the whole Union, than when I stood in Faneuil Hall and at the base of Bunker Hill. We may weakly attempt to weigh the value of that Union, the North against the South, but we shall never be able to compute the loss. Once break the bond and there is no power left to construct the homogeneity of Confederate States. I loathe the principles of the man who can hazard the expression of a thought or feeling adverse to the Union. I distrust his capacity for the nice and delicate duties of a statesman of the present times,

and would send him back to the study of the moderation and patriotism of the early founders of our Government."

During his sojourn in Boston he visited all the public buildings, the State House, and the General Assembly then in session, the old State House, and the Exchange, Cambridge. Harvard University, and the environs of Boston, of all which he gives graphic descriptions. He was singularly impressed with the sight of the very tree beneath whose shadow Washington first unsheathed his sword for the liberty of the colonies. He thus describes his impressions :

"We saw on our way to the cemetery, as on our return, the very tree where Washington first unsheathed his sword in defence of his country's liberty. It is a noble *American* elm. Was it a mere accident that, in the multitude of trees that offered to the illustrious patriot soldier a sheltering shade, he should have selected the proud American elm as the one for the first unsheathing of his sword : or, was it not rather the type and pledge of his country's emancipation from the thralldom of foreign misrule ? I cannot easily describe my feelings when I thought of the signal event which this tree commemorates. There is a strange and indescribable thrill that shoots through the heart whenever you gaze upon nature's attestation to the spirit-stirring events of the past. It speaks more eloquently than marble. The very winds seem to whisper it forth through the rustling leaves, and each giant limb and delicate tendril appear to be living witnesses. In Annapolis, the place of my birth, was the sword, thus boldly drawn, sheathed as soon as the liberty of the land was fully vindicated and established : and here, a stranger in Boston, I am gazing upon the very spot where it was drawn forth to wave over fields drenched with blood and red with clotted gore. Old Annapolis is not behind Boston in the thrilling scenes of the Revolution. If the tea burning in the latter gave the first impetus to that bravest and greatest struggle for freedom, it must not be forgotten that the patriots of Annapolis had anticipated the stirring event by consigning to the waves the same luxury, and burning the vessel in which it was imported ; and if Washington blew on Boston heights the first bugle blast of freedom, in Annapolis he laid down his military command, and gave to the world the first most perfect picture of pure and disinterested patriotic devotion."

The like patriotic sentiments were even more strongly expressed in the "Thanksgiving Sermon" which Mr. PINKNEY preached in Bladensburg on the 28th of November of this year. The sermon was published, largely circulated, and much admired for its force and eloquence. The following extracts are given :

"I will not attempt to draw the picture of the scene that would follow upon the breaking up and disruption of the Union. I have no pen or taste for the odious and distasteful task. I would rather expatiate, on this bright Thanksgiving festival, upon its past wonderful achievements for good, and the still more wonderful achievements it promises for the future ; the elements of power it possesses, together with its wonderfully rapid growth ; and, for what it has done and is still capable of doing, I would implore you to treasure it. Never suffer its advantages to be canvassed in your presence, or its value to be weighed. He must be an unsafe and dangerous counsellor who would rally *sectional* feelings against the harmony of the system and call up the evil passions and prejudices of the North and South to prey upon the vitals of the country. The United States is our blood-bought heritage. It was ours from the beginning. It is ours still ; and GOD has confirmed the gift

by deeds of power and almost miracles of mercy. There was no North, no South, when our patriot forefathers sat in sweet brotherhood by the council fires of freedom. Every heart was large enough to embrace the whole, and contented with nothing less."

Again he says:

"He that has read the past with the eye of intelligent forecast must know that this Union of States has a mission to fulfil—a mission co-extensive with the world and coeval with time. She is a sort of *world-trustee*, not merely charged with the filling up the measure of her own individual glory, but the diffusing and spreading abroad of her enlightened principles the world over. The spark of freedom that had wellnigh gone out in the tyranny and oppression of the Old World was wafted across the Ocean to this Western wilderness; and, thanks to a kind Providence, it found its way without difficulty to our shores, fanned into increasing brightness by the very breezes that seemed to threaten its extinction. And shall we, the degenerate sons of an illustrious race, *put it out ere half its mission is accomplished?* Shall we suffer the night of disunion to envelop in horrible darkness, the very darkness of despair, this bright inheritance? No, never! Love of our common country, forbid it! Hope and harbinger of the world's peace and glory forbid it!"

Nor did Mr. PINKNEY ever afterwards change or abandon these views of the inestimable value and the supreme mission of the Union of the States. When the terrible Civil War came on, ten years later, no man deplored its occurrence more than he; for, at the time, he and many others thought and believed, however the conflict might terminate, there could no more be in the future such Union of the States as had existed in the past under the provisions of the Constitution.

Mr. PINKNEY returned in March of this year, 1850, from his trip to the New England States, to renew with fresh vigor and ardor, his domestic and parochial duties. Very soon after his return, the shadow of a deep grief fell upon the happy household at Blenheim. Miss Anne Lloyd Lowndes, the only sister of his wife, and her life-long companion, was called, in the early summer of this year, to her rest in Paradise. She was a lady of singular attractions in person, manners, and character, devotedly pious, and as gentle and lovable as any human being could be. The affliction was peculiarly distressing to Mrs. Pinkney, for there were no children in the family, and her husband was much away in pastoral duty and when at home much absorbed in his studies. She had ever found in this sister, from whom she had never been separated, the loving and congenial companion in all her duties and pleasures.

However, ever buoyant in his happy temperament, Mr. PINKNEY went on as usual in his studies and parish ministrations.

One of the most touching incidents of his pastoral life in Prince George's county occurred in 1851. It was occasioned by an accident that happened a few years before to a dear young member of his Bible class, at Beltsville,* and which brought on

* Emma Ordella Holtzman.

an illness, that lasted for five long years, of great and *prostrate* suffering, terminating at last in the death of the sufferer. During this whole period Mr. PINKNEY watched over her and cared for her as tenderly as if she had been his own dear child. It is but one instance, out of many, to show with what unwearying love he devoted himself in pastoral ministrations to the sick and the suffering under his charge.

After her decease, Mr. PINKNEY published a brief memoir of this dear child of the Church, and graphically described her sufferings, and beautifully portrayed her character and piety. The volume was entitled "A Flower of Faith ;"

"On Sunday, the 17th August, 1851, the Bishop of the Diocese was expected to administer the Apostolic rite of confirmation, and her name was enrolled on the list. Although not more than thirteen summers had passed over her, I felt that she would, if spared, adorn the doctrine she professed. On that day, however, she was doomed to disappointment, for the Bishop was confined by indisposition, and could not come. I continued my care of her, and multiplied my earnest counsels, until the 26th of October, when this precious lamb renewed her baptismal vow, and received the blessing of the laying on of hands. The day was inclement—it rained ; and never shall I forget the sweet expression of her countenance, as she informed me she was going to church ; for in my solicitude I called by her residence, fearing lest the weather would prevent her attendance, and yet trembling lest she should enjoy no other opportunity, if this were lost. It was a most interesting and solemn service. The congregation was small, but there was not one listless soul in the midst. All hearts were absorbed in the deed that was to be then and there transacted. Fathers and mothers, with their beloved children, were grouped in prayer near the holy altar. Three little girls, the oldest not less than fourteen, the youngest not less than thirteen, stood up to renew their baptismal vow, and profess allegiance to the *reeking* cross—companions in age, in near neighborhood, in kindred associations, in reciprocity of pious feeling ; my little helpless sufferer was one of the three. Dressed in white, leaning upon her staff, she came meekly forward, and by the side of her mother and grandmother she stood, for she could not kneel, and was with them there confirmed. At the same time she ate of the bread and wine, the Body and Blood, in the Holy Eucharist ; and O, who will doubt, that He who took little children in His arms, and blessed them, and who took this little girl at seven years of age, and blessed her, through suffering ; took her at fourteen, when His work of suffering was accomplished, and gave her to eat the bread of eternal life. It was a day ever to be remembered by me. Many eyelids were bathed in tears. A solemn awe filled the house. The place and the season were both peculiarly calculated to excite our interest. The sere and yellow leaf, and the deep stillness of a spot consecrated to prayer, in the densest solitudes of Nature,* were types of the flower that was even fading on our sight ; and the holy rite and the blessed communion of the Body and Blood were eloquent pleaders of a life beyond death—the only one that deserves to be called life."

To complete this interesting sketch it may be added that very soon the end came. It is thus described by Mr. PINKNEY :

"I sat by her to the last, commended her soul to GOD in the hour of her

*This service was held in the old "Paint Church," located in dense woods, and some miles from Beltsville.

departure, saw her last soft, deep-drawn breath, and then closed her eyes with my own hands."

He was never deterred from such pastoral offices to the sick by any fears of contagious or infectious disease. He had little thought of self in his ministerial labors. He had acquired so much practical experience in attendance upon the sick that he became quite a skilful nurse, and was always ready to render service in that capacity to a sick parishioner. At the bedside he was as patient, attentive, and gentle as a woman.

When not engaged in study or active pastoral work, Dr. PINKNEY was ever busy with his pen, preparing sermons, of which he always had several fresh ones ready for use; or writing letters, and sometimes seeking relaxation in writing minor poems, to which from his lively fancy he was much inclined.

During the same year, 1851, he published a pamphlet, entitled "A Letter to the Rev. Clement M. Butler, D. D., Rector of Trinity Church, Washington, D. C., in review of 'Old Truths and New Errors,' published by Dr. Butler, in part, 'to commend the Church to the consideration of persons who come to the Capital from remote parts of the country.'" Dr. PINKNEY thought that the tendency and effect of the book would be to weaken public confidence in the character and claims of the Apostolic ministry of the Church. His object was to vindicate these claims by a calm and logical argument. His pamphlet was written in no controversial spirit, and is throughout fair and dignified in tone and expression. He firmly and thoroughly believed in what is termed "The Apostolic Succession." It was under the conviction that such was the divinely constituted order of the ministry that first led him to seek orders under the Episcopate of the Church; and he never afterwards wavered in that conviction. An extract from his published letter to Dr. Butler is here given:

"Allow me now to ask why the Apostolic office should be deemed incapable of transmission by descent? What is there to show that it was designed to be merely personal and temporary? I propound these questions the more confidently, because I am satisfied that upon investigation it will be found that, so far from being incapable of being transmitted as you imagine, it was upon its very face designed to be perpetuated, and not intended to expire with the first chosen depositories. In St. Matthew, xxviii: 18, 19, we have the great Apostolic commission, expressed in language perfectly free from ambiguity, as it fell from the lips of the ascending Saviour. It was delivered at a moment of thrilling interest, when the Bishop of Souls was about to leave bodily His Diocese, the world, in charge of those who under Him should feed it with food convenient, and rule it with Godly discipline: 'All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even to the end of the world.' It was to the eleven that these words were spoken by our Lord. There is much significance and emphasis in the words that preceded His gift of authority and grace, 'All power is given unto me in heaven and earth.'

He was just sending forth Apostles to rule in, and govern, and feed His church; and He recalls to their recollection the fact that, in so doing, He was but exercising the unlimited power vested in Him as the Head of the Church. 'Go ye, therefore, and teach all nations, baptizing them, &c., and, lo, I am with you alway, even to the end of the world.' Here is a gift of power not personal, but from the very nature of the promise that accompanied it, designed to be perpetuated. The Apostles soon died; and, of course, the pledged presence of the Lord Jesus with them in the execution of their great Apostolic commission, could be realized but by those to whom they should entrust the same high and dreadful function. There is, also, a pregnant significance in those other words, 'As my Father sent me, so send I you.' Our Saviour was sent with power to commission and send others; and *so with like power to perpetuate* did he send forth the Twelve. May I not then sum up all in the language of the admirable Bishops Potter and Taylor, and say, 'that the offices Apostolic consisted in preaching the Gospel, administering the sacraments, maintaining the order and discipline, peace and unity.' True it is, there were some things extraordinary which belonged to the Apostles, viz., immediate mission and miraculous operation. But these were rather qualifications that the better fitted them for the office. They were not even exclusively Apostolic privileges. The Apostolate was called a bishopric. The ordinary Apostolic offices were of standing use, as needful now as when St. Paul and St. Peter moved among men. And these have been perpetuated, transmitted to our day, to be handed down to the latest generation."

Ten years later, in 1861, Dr. PINKNEY felt called upon to address another published letter to the Rev. Dr. Butler, under the title of "The Road to Rome," in review of a sermon by Dr. Butler, preached before the students of the Theological Seminary of Virginia, and subsequently published. In his letter Dr. PINKNEY vindicates himself and those in the Church occupying like ground with himself from any "Romanizing tendency" in teachings, which he shows to be consonant with the Church standards and offices and in harmony with those of the oldest and ablest defenders of the Church. His letter very ably points out the Scriptural and primitive character of the Church in her Apostolic ministry, in the sacraments, and in the liturgic and standard offices of the Church.

These and similar tracts and pamphlets, which he occasionally published in defence of Church doctrine and order, were not controversial, and, although fresh, able, and pertinent, did not attract much attention and ceased to be of permanent interest or value.

CHAPTER XI.

LIFE OF HIS UNCLE—VISITS TO NIAGARA AND THE ST. LAWRENCE—EFFORTS
IN BEHALF OF THE COLORED PEOPLE—CALL TO THE EPIPHANY. 1853-'56.

WHILE engaged in his active ministerial duties, Dr. PINKNEY found time to write and prepare for publication the life of his distinguished uncle and namesake. This work he accomplished in 1853. Under the impression that full justice had not been done to his uncle's character and memory, he undertook the work of writing the life for the purpose of supplementing defects in all previous memoirs and of giving to the public what he conceived to be juster and fairer views of William Pinkney's eminent services in the profession of the law and in the high offices of state he was called to fill. In the judgment of some this may have seemed an unnecessary work, for it was universally admitted that his uncle stood forth before the world as one of the most distinguished of our American jurists and orators, and eminent for the ability and success with which he had filled the high positions of Minister Plenipotentiary in the courts of Great Britain and Russia. The life written by Wheaton, the records of our American jurisprudence, and the popular estimate and verdict of the country had established the reputation of Pinkney upon a durable basis of honor and renown. Still Dr. PINKNEY believed that there were parts of his uncle's life not fully understood and not duly appreciated, and that in justice to his memory he ought to prepare the work. He may have felt that in the fervor and on-rush of our American thought and life it might be difficult to awaken interest in the character and services even of one who had been so distinguished as his uncle, at a period when both the men and the doings had passed into the settled history of the country. But he determined to undertake the work, and he prosecuted it with great care and vigor in the midst of his active parochial duties. He used well the materials at his command, and by diligent research he brought out facts in his uncle's life and services to the country hitherto little known, or not fairly presented. Whatever may be the estimate by the present or any future generation of the work, it will be regarded as a just and beautiful tribute by the nephew to the memory of an uncle in whose reputation he felt an honorable and commendable pride.

The work was well received by the public and commended by the press generally. In only one instance, it is believed, were any severe strictures passed upon it; and these were at once met by a

letter to the publisher, entitled "The Reviewer Reviewed," in which Dr. PINKNEY vindicated himself by referring to the paucity of his materials and by setting forth the grounds of his just eulogy of the subject of the memoir.

Upon its publication he received many very commendatory letters from distinguished persons, clergymen, lawyers, and statesmen. It was peculiarly gratifying to him to know that in his estimate and portraiture of the life and services of his uncle he was fully sustained by the judgment of such eminent jurists as Chief-Justice Marshall and Justice Story.

When afterwards, in 1878, Bishop PINKNEY's attention was drawn to some strictures upon his uncle's memory, contained in anecdotes related by Harvey, in his "Reminiscences of Webster," respecting some differences of a personal and professional character alleged to have taken place between Webster and his uncle—to the great disparagement of the latter—he showed in a pamphlet of remarkable vigor and power that the incidents related could not have occurred and were utterly unfounded and unworthy of belief. This pamphlet attracted considerable attention.

The publication of the life of his uncle, and of this pamphlet, subsequently written, brought him into very pleasant acquaintance, and occasional correspondence, with such prominent persons as Charles O'Connor, Esq., of New York, and the Hon. Robert C. Winthrop, of Massachusetts—from both of whom he received marked attentions and most flattering commendations.

After the completion of this work, comprising a volume of more than 400 pages, and requiring much labor and research, he felt the need of change and recreation, which were happily secured, during the summer of 1853, by a visit, in companionship with his brother, Surgeon Ninian Pinkney, and their little niece, to the cities of Buffalo and Albany, to Niagara Falls, and on the Hudson and St. Lawrence rivers.

His letters to his wife are full of the tenderest home-feeling, and are graphically descriptive of the emotions which the novel sights and scenes, with their historic associations, kindled up in his soul. So familiar, since then, has the whole region travelled over become, that it is unnecessary to give any copious extracts from those letters. Being at Albany on Sunday, he preached in the morning, at the invitation of the Rev., now Bishop, Kipp. He had also the pleasure of meeting the Rev. Dr. Sprague, of the Presbyterian church, with whom he had held previous correspondence, and with whom he maintained very pleasant relations to the close of Dr. Sprague's life. So impressed was he with the beauty, grandeur, and sublimity of Niagara, and so thrilled was he with the emotions and historic associations which travel on the St. Lawrence, and over the rapids, and among the Thousand Isles excited, that language seems almost to fail him in his descriptions.

Upon his return home he wrote a descriptive poem, of some stanzas, on "The St. Lawrence," and a shorter one on "Niagara." This last is here given :

NIAGARA.

I've heard the mighty thunders roll
 Across the angry sky;
 I've seen the over-arching bow
 As swept the storm-cloud by.

But ne'er before did deafening roar
 My weary senses drown,
 As downward rushed Niagara's flood,
 The terrible, profound.

I stood beside the frenzied wave,
 Absorbed with wondrous awe,
 And just above the rising spray
 A beauteous rainbow saw.

Here was a temple fit indeed
 His burning shrine to be,
 Whose praises never cease to ring
 Throughout immensity.

Above, the shining, silvery cloud,
Below, the quaking ground,
 While poured the pealing organ forth
 Its music tones around.

The burning bush that Moses saw
 Mount Sinai's brow of flame,
 Did scarce more vividly reveal
 Jehovah's might and name.

That burning bush tho' not consumed,
 Shall meet the eye no more;
 And Sinai's thunders cease to roll
 Its flaming summit o'er.

But still the bold Niagara
 With fierce, impetuous swell,
 Does lift its voice to God on High,
 And of His glory tell.

And as I stood beside that flood
 Which nothing can withstand,
 I felt the power of Him who holds
 That flood within His hand.

The river glides in beauty on
 From Erie's swollen tide,
 'Mid banks of green and jetting rocks
Our own and Britain's pride.

Till drawing near the dread abyss
 In raging tempest tost,
 'Mid wreaths of foam and eddies wild,
 It is in darkness lost.

Just on the verge of leaping o'er
The massive wall of rock,
And as you gaze in silent dread
To feel the fearful shock.

It falls in grandeur, and in grace
On Britain's rocky shore,
'Tis there the beautiful and grand
Do side by side repose ;
The two commingled to the view
Their wondrous charms disclose.

In 1855 there appears to have been a movement in Prince George's county to provide a missionary for the colored people of the county. It was a measure which many had much at heart, and the prosecution of which, it was thought, was seriously called for by the spiritually neglected condition of those people.

The movement, if it did not originate with the late Dr. Harvey Stanley, of Holy Trinity Parish, was actively promoted by him in the hope of its ultimate success. The committee charged with the matter appointed Dr. PINKNEY the missionary, and requested him to undertake the work.

The clergy of the Church in the county, in the absence of any organized system by the Church in her corporate capacity, felt called upon to do something within the borders of their own county in behalf of the colored people.

The servants immediately connected with the households of the farmers and planters were not only kindly treated and trained in all good domestic service, but enjoyed, with rare exceptions, some advantages of religious instruction, especially in those households where the heads and members were earnest and devout Christians : and there were many such households connected with the Church. But for the great body of the slaves, who lived in separate quarters on the plantations, and by whom all the agricultural work was performed, there were no systematic and efficient measures adopted for their religious care and instruction. Instances of severe and cruel treatment were rare ; and when they did occur it was, perhaps with some exceptions, without the knowledge or approval of the masters and mistresses. It is true that in all the churches there were some portions of the building set apart, either in the gallery or in seats near the entrance, for the colored people, but the provisions were not adequate to the needs, nor were the slaves generally, though permitted and invited, much disposed to avail themselves of the privilege.

To initiate and make effective some measures for their religious instruction was a work of great difficulty and delicacy, rendered the more so by the fact that the growing abolition agitations at the North, attended more or less with direct or indirect interferences with the institution of slavery at the South, were creating

uneasiness on the part of the slaveholders, and occasioning embarrassments to the clergy in their efforts for the religious welfare of the slaves.

In its early days something in this behalf, and probably as much as the then existing state of things permitted, had been accomplished by the Methodist movement. The intense convictions of the early Methodists led them to such efforts as were practicable and allowable in behalf of the slaves; and although there was much excitement and even extravagance in their exposition of religion, it was yet on the whole salutary in its effects upon their characters and lives. No one could listen to their fervent prayings and singing in their meetings without having his heart touched with a deep religious sympathy.

Dr. PINKNEY's mother, in her MS. reminiscences of her early life, gives some account of the labors of those early Methodists among the slaves on her father's farm on the Eastern Shore. As descriptive of a state of things long passed away and no more to recur in our land, the following passages are given :

"I have a picture before my mind's eye of the quarter where our slaves lived, and of the scenes presented there. We had an old colored woman who held a place in our family like that of the Virginia Mammy, and to pay 'Mammy Charity' a visit was always considered a privilege by the children of the family. Her husband belonged to a neighbor of my father's, and they had a fine set of children. Regularly she had her dinner-table set for the Sunday repast, at which time her husband was her guest. She was quite in advance of her age. Many a glass of persimmon beer have I drank from the hand of that old woman. Around this quarter were little gardens or truck patches for each family, and there they might be seen working their vegetables every Sabbath morning, and in the afternoon dressed in their Sunday clothes before the open doors.

"None but those who, like myself, have witnessed it can imagine the change effected in the actions and habits of these ignorant people after the Methodists entered the neighborhood on their errand of love. Soon from those humble dwellings came the voice of prayer and the hymn of praise. True it was that, mixed with their religious exercises, was a wildness and excess which startled the sober Christian, but still it gave them a higher stand in the scale of existence. They learned the blessed truth that JESUS, the Saviour of sinners, died for the bond-slave and the untutored African as well as for the wise and the noble ones of earth; and they rejoiced in the hope of everlasting life. I love the Church of my fathers, in whose doctrines are embodied the faith once delivered to the saints. I love her time-honored services, whose beauty and appropriateness none need deny, and therefore I would be found under what I consider the safe shelter of her wings; but it does not, therefore, follow that I must underrate the services of those who, differing from me, are still seeking to save souls and worshipping according to the dictates of their conscience. I speak what I know, and I testify what I have seen, when I say that I have heard the voice of prayer and of singing sounding from the huts of our servants, who had hitherto been living without GOD in the world, and with no more thought for their souls than the beasts that perish."

Dr. PINKNEY, after due consideration, declined to assume the responsible and difficult charge to which he was invited by his

clerical brethren in the county; and the whole measure fell through, owing chiefly to the want of the needful unanimity of co-operation in the several parishes.

While the matter was pending Dr. PINKNEY wrote to his friend, Dr. J. H. Alexander, asking his advice. The whole letter is here given, because it indicates how much interest was felt at that period in the religious welfare of the colored people, and also because it shows how warm were his own feelings and how just and discriminating were his views in regard to the measure. The fact that he always had in his own churches some colored communicants shows his concern for the spiritual welfare of those people. His letter is as follows:

"June 30, 1855.

"DEAR ALEXANDER: I am in need of counsel, and therefore naturally turn to you, the earliest and wisest of my friends. The committee of missions for Prince George's county very unexpectedly appointed me to take charge of the colored people of the county. In order to put you in full possession of the case it will be necessary to state that the clergy and laity were unanimous in the opinion that the mission, which is one of difficulty and extreme delicacy, could be entrusted to me. The former extended the fresh ingress and egress within their parochial cures, and the latter their entire and fullest confidence. I assure you I was never more taken by surprise and never felt more mortified in my life, because of the painful consciousness of my utter unworthiness of any such proof and expression of confidence and respect. The Bishop, to add to my embarrassment, said as much as any other in approval of the selection. I told them I was not at all fit for the place; that I felt I was not; that I possessed not the qualities which they in their kindness had imputed to me; but that I would consider the matter, and if I dared to assume the position I could not dare declining it. I feel so now; and I want your counsel, removed, as you are, from the circumstances that are calculated to bias my judgment and that of my brethren.

"For my own part, I am free to confess that I do not believe that I possess that peculiar adaptation to the work which is necessary to any considerable success. In union with my professional studies I have cultivated as much as I could literary pursuits, and twenty years' exercise of such a ministry would not be the best school for acquiring the skill to conduct a work like this. Their instruction could be efficiently carried on in but one way—earnest, animated, extempore catechetical teaching, in which the first principles of the Gospel would be brought out, expounded, and unfolded in a manner to interest the heart and instruct the mind. They are a peculiar race, and require a peculiar training. There must be food for the imagination, excitement for the feelings; at the same time that there must be solid, and substantial, and continuous church teaching. It seems to me that the man to suit them should not be possessed of too much refinement of feeling or delicacy of sentiment. He should be a bold, *go-ahead*, impetuous, glowing speaker, who withal was prudent, self-possessed, and patient in both investigation and the power to explain his thoughts to others. The physical exercise would be very severe. To travel a large county in all kinds of weather on horseback would call for stout powers of endurance. On the other hand, it is all important to interest the lay influence in favor of the work and to keep the clergy free from suspicion and distrust, which any but a judicious man, who possessed their fullest confidence, would be likely to excite. You would be surprised at the interest manifested in my decision of the matter; and yet it is, I fear, more from personal regard than a sober judgment of qualifications, though there are several most able to counsel and

wise to determine. The Bishop has his heart deeply set upon it. Mrs. P. and Dr. P——n are as much opposed to it. The Doctor thinks it the most incongruous idea imaginable.

"I have thus, dear Alexander, argued both sides, and put you in possession of all the facts essential to a sound judgment of the case. What do you think it best for me to do? Give me your opinion dispassionately. You know me, perhaps, as well as any one on earth, save my weakness and worthlessness, which, I fear, few know but myself, and even many of them you know; and you, of all others, perhaps, are qualified to help me to a safe and sound conclusion. Let me hear from you at your earliest convenience. * * *

"Mr. L. is very grateful to you for your kindness to him, and really, if you could see the pleasure your mode of *doing things* affords him, you would be more than repaid for your trouble. Love to all from all.

"Your friend,

"W. PINKNEY.

"JOHN H. ALEXANDER, LL. D."

It is not known what counsel Dr. Alexander gave to his friend in this case; but, as Dr. PINKNEY declined to accept the position, it is to be presumed that the advice given was against its assumption.

In 1856, for the first time, he was elected by the convention of the Diocese as one of the clerical delegates to the General Convention which met that year. He duly attended its sessions in Philadelphia, and was much interested in its proceedings. In one of his letters to his wife he says of himself: "I never felt how insignificant I was before—a total stranger in the midst of the distinguished sons of the Church."

He continued to be sent as a delegate to all subsequent meetings of the General Convention, up to the time when, by his consecration to the Episcopate, he became permanently a member of the House of Bishops. He rarely took part in the debates of the body; and was one of those whose influence is oftentimes more felt for their little speaking.

It appears that on the 16th of October, 1856, Dr. PINKNEY was called to the rectorship of the parish of the Epiphany, Washington city, vacated by the resignation of the Rev. J. W. French, D. D., who had been appointed professor and chaplain at the United States Military Academy at West Point. The parish of the Epiphany had been organized under the ministrations of the Rev. Dr. French. Starting at first in 1842 as a mission church, it grew so rapidly under his able and faithful labors, that in the year following it was duly organized as a parish, and received into the union by the Diocesan Convention. Since then its steady growth has been such as to give it the prominent distinction of being the foremost parish in the diocese. The committee of the vestry, appointed to inform Dr. PINKNEY of his election to the rectorship, say:

"The position to which you are invited offers, it is believed, a wide and inviting field of usefulness as well as an agreeable association with a har-

monious and united congregation. The rector's salary is two thousand dollars a year, payable in advance."

Dr. PINKNEY had concluded to accept the call to this important city charge, and was on the eve of writing his letter of acceptance, when at the last moment he changed his purpose. He little thought at the time that in a year or so later he would be called upon to assume, and be led to accept, another rectorship in the same city, far less inviting and important.

He refers to this call to the Epiphany, and his final action in the matter, somewhat at length in the letter following :

"Rev. Dr. Pinkney to Dr. J. H. Alexander.

"WASHINGTON, D. C., January 12, 1857.

"DEAR ALEXANDER: I must begin my letter by wishing you and yours a Happy New Year and many, many returns of it: and when I think of the promising group of bright ones around you, making your hearth-stone the scene of the softest and sweetest affection of the heart, I can but congratulate you upon the goodness of GOD in the years that are past, and in the swiftly passing hours of the present. You have much cause for gratitude.

"That I have not written before is attributable in part to a more than ordinary press of duty, and in part to the fear that you in common with some other of my friends might be disposed to censure my judgment and condemn my decision in the case of the Epiphany, Washington city. When I parted from you I considered the matter fixed, and so it was. I had taken leave of my congregation nearest home, and was on the eve of writing my letter of acceptance, but when the earnest request of the younger portion of my little fold, that I would not desert them, was made, and the request was pressed home by the elder and more experienced, my heart was touched and my resolution shaken. I saw the sacrifice I must make as clearly as any one could do; but I thought that perhaps in this age of changes, when the pastoral tie is not so duly considered as it should be, I could do as much, if not more, good by deciding against my interest, than in any other way. So I resolved to stay a little while longer. I have a very laborious field to cultivate, with but little of the outward stimulus which so lightens labor and cheers one on. But still the care of a few souls is a burden that may tax the energies of the strongest, and is far above any claim I have to the high office I bear. The good old fathers of the Church seem to stimulate me in my studies, and more than repay me for the privations I endure. Quiet and harmony are with me where I am. When I sat a few days ago in St. Paul's and saw the meagre attendance upon one of the high week-day festivals, I felt more reconciled to my lot. But enough of this, lest I weary you with what is personal to myself and not of any manner of moment to you."

Writing to his mother on the same subject, he says :

"In reference to the call to Washington, my dear mother, I desire to say one word. I saw as clearly as any one the worldly sacrifice it would require in declining it; and although I acted for the best I am not so wedded to my own views as to repudiate altogether the idea that I may have erred. One thing I was well aware of, and that is, that my decision was against the interests that for the most part sway us in such decisions. I was in the midst of a community whose love and confidence I possess. The expressions of concern from all classes and shades of opinion, as well as from my own peculiar flock, were such as to gratify me exceedingly. Twenty years had not exhausted my hold upon this people. They are kind and considerate, and in the last year we have been more than usually blessed. They are

poor, weak in numbers, and cannot offer any inducements to strangers to come among them. The field offers labor, hard labor, and but little else. I thought I could do more good by an act of disinterested attachment to this pastoral connection. Two thousand dollars* a year declined! I hope I am fully equal to my present field. Whether I should be for one all unlike it, is not so evident. Where I am I have concord and peace. As for influence I have more than I deserve. With nothing to commend me but the desire to do my duty, and with talents more highly thought of than they merit, without effort of mine I have been selected for the most important positions in the Church. To say that this call was not most gratifying, coming as it did, would be foreign to the truth. At one time I had determined to go.

“Affectionately, your son,

“WILLIAM PINKNEY.”

Experience shows how perplexing and difficult it oftentimes is in such cases to determine as to the line of duty. The pastoral relation is of too sacred a character to be either hastily formed or severed. When the call to a new charge came, as it always did in Dr. PINKNEY's case, without any agency, direct or indirect, of his own, the question with him assumed a gravity which caused him great anxiety and embarrassment. Frequent were the occasions when he had to consider and determine, in these respects, the matter of his duty to the Church.

At the Diocesan Convention of 1856 Dr. PINKNEY was appointed chairman of the committee “on the state of the Church,” with directions to report at the next convention. This arrangement gave the committee time for a full examination of the important matters that properly come before it for consideration, and for the presentation of views and recommendations as to the condition and welfare of the Church. Heretofore this committee had been expected and called upon to report to the convention at which it was appointed before its adjournment. Hence there were only a few hours out of the three busy days of the session to examine the parochial reports and make suggestions bearing upon the practical work of the Church in the diocese. A brief and partial report was presented by the chairman to the convention of 1856, but the more complete report was to be made and was made to the convention of the next year, 1857. It is to be found in the Journal of the Diocese for that year. As the report was signed only by the chairman and was presented by him, with the concurrence of the other members, it is believed to have been entirely his.

* In 1856, \$2,000 was a sum the magnitude of which we fail to realize in these days of vast fortunes and high salaries. To a man of a generous nature, whose chief luxury was giving, it was a tempting prospect; and Dr. PINKNEY must have had many a pleasant vision of what he could do for others and the Church with such a magnificent income. No increase of income in later years seems to have enlarged the very limited scale of his expenditures upon himself.

It is one of the most exhaustive and elaborate reports ever made to the Convention of the Diocese by "the committee on the state of the Church," and covers *nine* closely-printed pages of the journal of the convention. It is too long to be introduced into this biography, nor can any portions of it be here inserted to sufficiently indicate its character and value. Special pains were taken to collect all statistical facts bearing upon the condition and work of the Church. And the report accordingly covers the ecclesiastical movement of the diocese for the year past; presents the Episcopal acts; states the clergy and lay movement; gives the statistics of baptisms, confirmations, communicants, marriages, and burials; enumerates the parochial and Sunday schools; states the contributions for all church purposes, the church edifices, with their chapels, the families, the real estate in glebes and parsonages, the revenues, and clerical salaries; and is replete throughout with reflections and suggestions of great value.

At this same convention of 1857 he offered a resolution which, with its preamble, deplored "the feeble development of the pastoral office as greatly detrimental to the growth of the Church," and aimed to secure relief "by the reduction of the size of parishes." The resolution, with its preamble, was referred to a special committee, of which he was named as the chairman, to consider and report upon the subject. He had evidently prepared beforehand an elaborate report upon the matter of his resolution. The report was read and ordered by the convention to be printed in the journal. No action was taken upon the matter, and could not well be, because the Church in the diocese could not, without a large increase in the number of pastors, a more liberal provision for their support, and a change in the law of parochial organization, hope at all to reach the desired end.

His report, however, showed how deep and strong were his convictions that the pastor should be brought nearer to his people in all those sacred offices which, outside of the pulpit and the public ministrations, can be made so influential for their good. He was himself one of the most exemplary and faithful pastors; and his twenty years' experience in the charge of two large rural parishes had taught him what a powerful influence for good the pastoral office can be made in the work of the ministry, in connection with the earnest and faithful preaching of the Gospel. He deemed it important that the pastor should be brought into close touch with, especially, the younger members of his flock. Hence he was usually present, for at least a brief while, in the Sunday-school, would go from class to class with some kindly words, and at times take part in the closing exercises. Years afterwards letters came to him from those who in youth had been under his pastoral guidance, gratefully expressive of their appreciation of the instructions and loving counsels they had received from him.

He was sometimes consulted by persons outside of his spiritual cure, upon questions of religious faith, or of duty under doubtful or trying circumstances. To a young friend who seemed to feel constraint and embarrassment in consulting with her rector upon subjects of personal religion, he sends the following letter :

“ BLADENSBURG, 1855.

“ To Miss C. J.

“ DEAR C : You may think I have made but a poor return for the confidence expressed in your last sweet and interesting letter ; but then yours is not the spirit to judge harshly of the motives or deeds of others, especially where their time is not always at their command.

“ To begin : You should resolve and strive to overcome your feeling of embarrassment and constraint in reference to your most excellent and devoted pastor. He is GOD'S own chosen and commissioned shepherd to you. He breaks to you the bread of eternal life, and to him you must look with all the confidence and affection of a lamb of the fold for guidance in difficulty, and comfort in sickness and doubt. You must express to him all you feel, and you will meet with abundant sympathy and judicious counsel.

“ I was delighted to find that your thoughts were so much occupied with the subject of your soul's welfare, and I hope you will keep alive your solicitude on this the most vital and important of all subjects. There is no danger of our permitting it to absorb too much of our time or thoughts. The danger lies all the other way. Devotion, by which I mean the concentration of all our powers and faculties in the service of our Divine LORD, is a rare attainment in the experience of our day ; and sad for us that it is so. The idea that religion thus made the object of our ceaseless and absorbing interest is calculated to banish the sunshine from our path and cast gloomy shadows around us is practical unbelief. Peace in its purest and fairest form, joy in its highest perfection, and bliss in its flood-tide are all to be found in the pathway of those who are the true children of GOD in Christ Jesus our LORD. * * * The hymn you mentioned in your letter to my mother is ever the appropriate expression of the heart's yearning as it pants after light and knowledge. There is one passage of the Word of GOD to which I would direct your attention : Ephesians, 3d chap., verses 16-20. It is all yours, if by meditation and prayer you seek to make it yours. In the bread and wine, the body and blood of the Last Supper, as you eat and drink in faith, it will break upon you a new light and unfold to your wistful gaze your own ever-extending view of glory. Study it, over and over again ; and I mistake greatly if it does not sweeten the days of your pilgrimage, and light you across the valley, and constitute the music strain of your future and eternal song, when with the Heavenly harpers you begin to continue forever your praise to Him who hath redeemed you with His blood and sanctified you by His spirit to be the temple of His holiness *forever*.

“ Your friend,

“ WILLIAM PINKNEY.”

CHAPTER XII.

CALL TO ASCENSION PARISH, WASHINGTON, D. C.—DEATH OF HIS MOTHER.
1857-'58.

IN the early summer of the year 1857 the parish of the Ascension in Washington city became vacant ; and the Rev. Dr. PINKNEY was unanimously called by the vestry to the rectorship.

This parish had been organized and received into union with the Convention of the Diocese in 1845, under the mission labors of the Rev. L. I. Gillis, who, having ministered for a number of years in parochial charges in Montgomery county, Md., removed to Washington ; and, acting under the ecclesiastical authority and with the approval of the city clergy, he very soon succeeded in gathering a congregation and in preparing for the erection of a church building. A large and valuable lot of ground on H street, between Ninth and Tenth streets, adjoining the Van Ness mausoleum and the *then* Protestant Orphan Asylum, was generously donated by the Van Ness family. Funds were soon raised for the erection of a commodious but very plain brick church ; for the aims, the resources, and the tastes of church people had not reached their present development in matters of ecclesiastical architecture and ornamentation. The location, though not in one of the wealthy, and at that period growing, parts of the city, was happily suited to provide church accommodation for the large section lying between the distant church of Trinity on the east and the new church of the Epiphany on the west. The Rev. Mr. Gillis was most efficient and successful in his labors, and continued in charge of the parish until his decline in health required first the aid of an assistant minister, and ultimately led to his withdrawal from the rectorship. Previously, however, to his resignation and subsequently, under the assistant who succeeded him, serious troubles arose in the parish. Into the nature and causes of those troubles, even if they were fairly and fully known, it would be unnecessary to enter. The results, after prolonged dissensions, were that in 1857 the rectorship was vacated and the congregation left in an almost disrupted state.

Very soon the eyes of all, with a happy unanimity, were turned to Dr. PINKNEY as the one person best fitted and most likely to heal the existing dissensions and restore to the parish unity and prosperity. By his near residence at Bladensburg and his successful ministry in the county of Prince George's, adjoining the District of Columbia, Dr. PINKNEY had become most favorably

known in Washington for his talents and piety, for his arduous ministerial labors, his genial and loving qualities of heart and soul, and for his powers as a persuasive and eloquent preacher.

Dr. PINKNEY at first positively declined the call. It was afterwards twice renewed with great urgency.* A prominent clergyman of the Church in Washington appealed in most earnest terms to the Bishop of the Diocese to use his Episcopal interposition in securing Dr. PINKNEY's acceptance of the charge. This letter the Bishop sent to Dr. PINKNEY, and wrote upon the blank page of it, in his own characteristic style, as follows:

"To the Rev. Dr. PINKNEY.

"BALTIMORE, *Tuesday, 18 Aug., '57.*

"MY DEAR BROTHER: I have this moment received the enclosed. I feel it to be my duty to send it to you—though not meant for your eye—and, in doing so, to say to you most seriously and solemnly—

"1. That *my judgment* has at no time changed or wavered, but has been steadily and increasingly that, so far as I can know or judge of your duty, that duty is *to go to Washington.*

"2. That *every* mention of this subject has elicited the same judgment from others, and that I have not heard one expression of opinion justifying your course. Men have praised your *motives*, but uniformly condemned your course.

"With these considerations I leave you. I will not *press* them, but beg you to believe that they are not *lightly* presented.

"Your loving brother,

"W. R. WHITTINGHAM."

Under these circumstances Dr. PINKNEY yielded and accepted the charge; for in all matters where *duty* was involved he hesitated not to make the sacrifices and assume the responsibilities which *duty* demanded. It was the ruling principle of his life from its beginning to its close. But while in this case the indications of duty may have been very clear, he could not but feel that it was a very grave personal matter for a clergyman who had passed the twenty years of his ministerial life in *rural* parishes, to undertake in the *city of Washington* the charge of a parish which could promise but little in way of support, and was so reduced by internal strife as to make doubtful its resuscitation, even under the most faithful labors and earnest preaching. How natural, therefore, was it that he should hesitate. His aversion to change, and his steady refusal to accept other charges which promised large support, and opened up to him wide opportunities of usefulness and prominence in the Church, were marked features in his whole ministerial career, and caused much surprise and comment indeed among his friends. It is very possible that in

* The following are the names of church wardens and vestrymen signed to the call, July 14th, 1857: Gustavus Waters, C. F. Perrie, church wardens; D. McCarty, J. T. Stevens, John C. Bowyer, Chs. F. Hullburt, C. W. Bennett, Gustavus Waters, John Guest, Ezra Williams, vestrymen.

some instances he may have been unconsciously swayed by the domestic ties and affections that clustered around his homestead, and by those tender sympathies and associations that bound him so lovingly to those to whom, for many years, he had ministered in the sacred offices of pastor and priest. It was certainly a beautiful feature in his character. His self-consciousness of power was subdued by his deep humility, and all the promptings of natural and even laudable ambition were controlled by the one absorbing thought, that he could only live and work as GOD should lead him on. Some incidental references to this call to the Ascension, which are found in his notes, show how deeply and almost painfully his mind was exercised on the subject.

Thus, on the 28th August he has this brief note: "Much disturbed by the call to Washington, and heart sad; Oh! how sad! But GOD'S will be done."

In a letter about the same time to a very dear young friend and parishioner, to whom he was devotedly attached, he writes as follows:

"To L.— M.—.

"MY DEAREST L.—: I fear the decree has passed which must sever the tie that has bound me in so many living links to this much-loved parish. GOD knows that nothing but a sense of duty, forced upon me by the strongly expressed opinion of the Bishop and a number of other clergymen and friends, could have wrung from me the consent to abide by their judgment. My heart has been too full for utterances for the last three *long, long* days, as the chain of circumstances was being gradually drawn around me. * * * My people cannot love me as I love them. Thrice did I say *no* to the voice that called me hence. *Thrice* did I rejoice to be able to say it. But now the decree is passed, I fear, and all that is left to me is to turn my face from the paths I have travelled for years, take my staff, and travel on. But I will not pursue the theme. Less I could not say to the adopted daughter of my most valued, most cherished friend, my own child in the Church.

"Your attached pastor, now as ever,

"Aug. 4, 1857.

W. PINKNEY."

The parting letters that passed between himself and the vestries of his parishes were beautiful and touching in their expressions of mutual love and mutual sorrow, under the severance of the pastoral tie that had so long held them together.

So strong and ardent were his personal and local attachments, and his emotional nature was so susceptible to every tender feeling and impulse of the heart, that his expressions called forth by his own experiences, or by his sympathy with others in their experiences, seem sometimes to be of an almost over-wrought character; but those who knew him well, and therefore loved him dearly, felt that his words were no mere common-place utterances, but the expression of his heart's deep and sincere feeling, and that when he bestowed on friends and others the most glowing commendations they were no flattering praises, but the genuine outflowings of his own appreciative spirit. In the charity that

"thinketh no evil" he loved to see that only which was good in others, not because he wanted the penetration and discrimination to discern defects in character and errors in life, but from the evident desire of his heart to seize and magnify whatever there was in another to claim fair and generous consideration. On any occasion that touched his close relations with others every sympathetic emotion of his soul was moved. Hence it was that he felt so keenly this separation from his parishes—parishes that he had so long and lovingly served as a pastor beloved and revered.

When he became satisfied that it was his *duty* to accept the charge of the Ascension he no longer hesitated. He entered upon the rectorship in the autumn of 1857.

Whether the condition of continuing to hold his family residence at Blenheim was expressed in his letter of acceptance, or left entirely to his own judgment and discretion, it is impossible to say. The fact is, that he did not remove his family to Washington. The nearness of Blenheim to the city—distant about five miles—the frequent and easy intercourse by railroad between the two places, the life-long associations of his wife and her only surviving brother, unmarried, with the old family homestead, together with the fact that there was no rectory in the parish, must all have influenced his determination.

By this arrangement, to one so tenderly appreciative of the sweet endearments of home, the separation from the family, though only partial, must have been peculiarly trying. It necessitated much going to and fro, and that oftentimes at unseasonable hours and with much personal exposure: for, when the railroad was used, his residence was still upwards of a mile from the station, and he had either to be sent for, which could not always be done under the uncertainty of his return, or he had to trudge his way on foot, sometimes it might be—as the writer well knows—through darkness, or in storm, in deep sand and mud, and over streams, which by their overflow sometimes prevented his return. Weary and painful as must have been very often these walks on foot or rides in open vehicle, in heat and cold, he was never known to complain. When using a vehicle he always took the reins himself, rarely wearing gloves, and only in extreme weather an overcoat. This, year after year, and at all seasons of the year, he continued to do through the whole of his rectorship of the Ascension parish, and ever afterwards during his Episcopate until the close of his life.

For nearly fifty years Blenheim was his happy home, though only at intervals could he be there. He eagerly sought its rural quiet for rest and study. The mansion stood in elevated position near the crest of the hill east of Bladensburg and commanded an extended landscape view of the surrounding country. There he

was always free from those manifold interruptions, often needless and sometimes annoying, to which he would have been subjected by a city residence. And yet, even when *there*, he was always near enough for any demands or emergencies in the pastoral life. He had no set times for going thither. If he could fix upon a railroad hour at which to be met, he would write home to be sent for; if not, he would go without any notice to the family and make his way on foot. A sweet and joyous greeting always awaited him. Servants would show their gladness and his favorite dog run forth to meet him with mute caress. When he could be at home of evenings, after the plain and simple repast of the family was over, if no friend or guest were present, he would hasten to his study, there to pass the hours in work till long after midnight. Fresh and early the next morn would he go forth to his well-planned work in the city.

Though thus retaining his domicile at Blenheim he managed well and wisely respecting his pastoral work in the city. He made the vestry-room of the church his study; and it was there that he could be found for counsel or official business, when not engaged in active pastoral duty, or when, for brief intervals, he was at his home in Bladensburg. He had not for the first few years of his pastorate in the Ascension any settled domicile. He secured a room for his personal accommodation: but he often partook of the social meal with some of his parishioners, and not infrequently passed his nights at some of their houses. Afterwards, in 1866, he became permanently domiciled with one of the families of his congregation, the Misses Burgess,* at first resident on H street, and afterwards successively on New York and Connecticut avenues. These ladies were engaged in conducting a school for girls and young ladies, which acquired a high reputation for thorough instruction, and admirable management. They subsequently named their school "The Pinkney Institute." In this family Dr. PINKNEY found so much loving sympathy, true piety, and cultured refinement, as to reconcile him to absences from his own home, which the system he had adopted made unavoidable. In this family he continued to make his city home during his long pastorate in the parish, and subsequently during the whole period of his Episcopate. It was the *city home* till he passed to the blessed *Paradise home*.

Dr. PINKNEY entered with zeal and alacrity upon his new duties as a city rector. He felt that he had an arduous and responsible work devolved upon him, and he devoted to it his best energies. He had not only to heal the internal dissensions of the congre-

* These ladies were Miss Anne, Miss Alice, and Miss Kate Burgess. Their brother, Mr. R. W. Burgess, with his wife and daughter, resided near them. Mr. B. was one of Dr. PINKNEY's warmest friends, and for many years a vestryman of the Ascension parish.

gation, and organize the materials at his disposal for effective parish work, but also to meet the pressing demand for a strong church organization midway between the churches of Trinity and the Epiphany. Dr. Cummins was at that time the popular preacher, drawing crowds to Trinity Church on the east side; and the Rev. Dr. Charles H. Hall was the able rector of the Epiphany on the west side, attracting to that church much of the cultivated intelligence and earnest churchmanship of the central parts of the city. Farther to the west end, and near the Presidential mansion, the Rev. Dr. Smith Pyne, a clergyman of marked ability and eloquence, was filling the pulpit of the venerable church of St. John's parish.

These parishes had their separate "metes and bounds," as they were organized under the Church provisions and the civil law for their incorporation; but in the actual working out of ministerial and pastoral life in the city, the rectors could not possibly confine their spiritual cures and ministrations to those only who lived within the certain geographical limits of the respective parishes. Persons from all parts of the city sought and held their church connection, irrespective of the locality of their domicile. It could not be otherwise. Hence the pastoral work of the city rector extended sometimes to great distances from the parish church, and was on that account the more arduous. Some of the members of the Ascension lived in extreme parts of the city, and some even outside the city limits. This same state of things respecting the residence of church-members under the care of the rector, existed, and still holds in all the parishes of Washington city. Whatever in some instances may be the advantages of strict territorial limits in a rector's charge, there cannot be, under the voluntary system necessarily followed in our American land, a rigid observance of these limits in a city pastor's work; * nor always, indeed, in the rural settlements.

The parish proper is in no essential way connected with the spiritual cure of souls.

According to Sir Roundell Palmer (Lord Selborne),† the parochial system did not become any part of Church organization in England, either universally or nearly so, before the twelfth century, and even then it grew not out of any ideas of *spiritual cure* for a one pastor, but was simply a *secular* arrangement to secure the Church revenues of tithes to a certain incumbent, either placed there by the founder, or otherwise instituted, in order that he might receive the tithes of a certain district. The

* It is a singular fact in the history of the parish of the Ascension, that when, in the year 1873, the present new and costly church was to be erected, the vestry went *outside* of the limits of their own parish for its location.

† See Lord Selborne's "Defence of the Church of England against Dis-establishment" (part ii, chap. viii, p. 138).

parochia grew out of secular arrangements for the tithe support of rectors or incumbents within certain limits, and had no special or ecclesiastical regard to the spiritual cure of the inhabitants within the district where exacted and collected.

Surveying the field that was before him in this city charge, and clearly comprehending the work he had to do, Dr. PINKNEY resolved to meet the responsibility of the position to the full extent of his ability. Ignoring all the occasions and causes of past trouble in the parish, he devoted himself to most earnest and faithful gospel preaching, and to unremitting labors in pastoral visiting.

At the time of entering upon the rectorship of the Ascension he was in the 45th year of his age. He was in the full maturity of his physical and intellectual powers. In his early ministry, and for some years later, he suffered from a chronic throat disease, then very common among the clergy, and from a troublesome affection of the eyes, in granulation of the lids, much interfering with closeness and continuity of study. Under the active duties of his country parishes his health had become vigorous, and the apparently delicate and slender form of his earlier years assumed a fuller physical development, which added to the dignity of his presence and bearing. Not above the ordinary height, he was well proportioned in person, and although not robust, yet capable of great endurance. He bore in his features, in his dark hair and eyes, and in the contour of his face, the characteristic marks of the Pinkney family. In personal appearance he was singularly prepossessing. Intelligence mingled with placidity beamed from his countenance. His manners were those of the cultured and refined Christian gentleman, blending the dignity with the suavity of the Christian priest. Hence he became a great favorite with his people in his ministrations from altar and pulpit, and in all social and pastoral intercourse. He soon came to know closely and endearingly every member of his flock, from the little child to the aged one. Even those in the lowliest walks of life found in him the true pastor and a loving friend. In a word, the results of his election to the parish of the Ascension more than realized the anticipations of the vestry, and all those friends who had urged upon him its acceptance. New elements of strength and growth were gradually brought into the parish. Men of influence and standing in the city, families of high social position, and many from all classes of society, were attracted by his ministry, and connected themselves with the Church.

Some estimate of his labors, and of the Divine blessing attending them, may be formed from the parochial report which he made to the Bishop at the succeeding Diocesan Convention. In that report he says:

“In this new field of labor I have met, with a cordial greeting, that has far exceeded my most sanguine expectations. Our work is carried on in the calm, earnest, orderly method of the Church, and it grows upon our hands. Morning prayer, on every morning of the week but one, is said at 6.30 o'clock, and evening prayer on every evening at 6 o'clock. All the Festivals are duly celebrated with early communion. A class of twenty-four or twenty-five is now waiting for confirmation. The finances are in a healthy condition, and the rector's salary, increased from twelve to fifteen hundred dollars, is punctually paid. With GOD'S blessing upon our efforts we hope to realize more decided results in time to come. The Rev. Mr. Christian is acting as my assistant.”

This report, covering little more than seven months, indicates remarkable success in ministerial labors.

In entering upon his duties as a city rector, Dr. PINKNEY not only observed all the Church Festivals with an early communion on these days, but he also introduced the *Daily Service* in morning and evening prayer—at that time very unusual, even in the city churches, and of which his church was the only instance in Washington city.

So arduous and pressing became the work that, after a few months of such labors, he found it necessary to seek the aid of an assistant minister. He was fortunate in securing the services of the Rev. William Christian, a young deacon just ordained, one like-minded with himself, and a most efficient helper. The ministerial career of this promising young clergyman was comprised within six brief years; of which about two were passed in assisting Dr. PINKNEY, and the remaining years, after his ordination to the priesthood, in charge of a parish. He died while the rector of St. Alban's parish, District of Columbia. The close of his life was marked by many months of most painful suffering, “endured,” as Bishop Whittingham, in the notice of his death, speaks, “with a patience worthy of the bright energy of his previous course.”

It was only in one or two instances that Dr. PINKNEY sought the aid of an assistant minister; and in this case it was only for a few years at the beginning of his ministry in the Ascension. So great became the demand for pews that it was soon necessary to consider the matter of enlarging the church, and also of making such alterations and improvements in the structure as would conduce to the greater comfort of the worshippers and the more becoming celebration of the Divine services.

There were peculiar difficulties in accomplishing this desired work. The enlargement and improvements were necessarily restricted by the condition of the original structure, which rendered it impossible to give to the *exterior* any architectural beauty without a reconstruction of the whole building.

The building was of two stories, having a basement on a level with the street, used for a Sunday-school and lecture-room, the upper portion serving for the public worship of the church by the congregation. The entrance was through a vestibule in the

basement, with broad steps on either side leading up into the nave of the church. The interior was bare and plain, and the chancel unchurchly and entirely without ornamentation. The enlargement could only be in the direction of the chancel at the rear of the church, and such alterations were to be made in the nave as to render the whole interior more churchly.

These changes were in due time effected. The ceiling of the church was arched. A spacious and well-arranged chancel was erected, a beautiful stained-glass window was placed over the altar, handsome and massive walnut furniture was provided for the chancel, new pews were made, stained-glass windows were substituted for the plain ones in the body of the church, the whole floor was carpeted, and a new and excellent organ erected in the end gallery.

So great were these improvements in the interior of the church that one for the first time entering into the nave, through the plain and winding stairs of the vestibule, would be struck with the spaciousness and churchly beauty of the whole interior: capable of seating some six or eight hundred people. Adjoining the chancel was the rector's study, and beneath it a commodious room for the meetings of the vestry and the church societies.

These improvements were made as soon as the resources of the parish became equal to the expenditure. While there were some who had abundant worldly means, the congregation for the most part was largely composed of persons in moderate circumstances of life, though of great substantial worth in all the elements of true church life and growth. In all church offerings for "home and abroad," the parish soon became well known for its liberality: and it is matter of record that when the vestry desired from time to time to increase their rector's salary, he steadily declined to accede to the proposal. His wants were few and simple, and beyond his own immediate personal necessities and those of his family, he dispensed of what he had for the good of others: and it may be here added that afterwards, when he became Bishop with larger income, he reserved only a small part for himself, and applied the rest in the manifold ways in which he loved to express his sympathy and benevolence.

Towards the close of the year, 1858, the children of Mrs. Amelia Pinkney were called to mourn the loss, by death, of their beloved and revered mother. The event occurred at her home in Annapolis, on the 4th of November of that year. Mrs. Pinkney had reached the venerable age of eighty years. She had been failing in health for a long period, and for some time previous to the decease it was apparent that she was steadily declining. Much physical weakness and occasional suffering attended her closing days. She retained, however, her mental faculties in full vigor to the last, her affections as warm as ever in their ten-

der glow, and her devotion growing more spiritual as the end approached. By an arrangement, as we have seen, with the United States Government, to which her home, with the adjoining grounds, had been sold for the necessary uses of the Naval Academy, she was privileged to remain in undisturbed possession of her house as long as she should live. She looked out from her windows upon the changes that were going on around her without a sigh or a murmur, for she felt that soon she was to enter upon "a house not made with hands eternal in the heavens." She little dreamed, however, as she breathed her last, that on the spot where the old homestead stood would, ere long, arise a beautiful sanctuary for prayer and praise, to which her son, raised to be a Bishop in the Church of GOD, would sometimes come for holy ministrations.

Her last illness was of short duration, so short that her son, the Rev. Dr. WILLIAM PINKNEY, could not reach her bedside in time for the sad farewell. The rector of the parish was with her for the sacred and comforting ministrations of the Church, into which in early life she had been baptized, and from which, by her connection with the Methodists, she had been for a season separated; but to which she had some time before happily returned. Her return to the Church had been, for herself and for her children, a blessed reunion. Not that she had ever been alienated in spirit from the Church, from the doctrinal teachings and sacred services of the prayer-book. It has been stated in a preceding chapter that Mrs. Pinkney had, in early life, connected herself with the first Methodists, so noted for spirituality, earnestness, and zeal. She continued in that connection for a number of years; but happily, under circumstances most consolatory and gratifying to her children, she had returned to the communion of the Church.

In the last address which, as Bishop, Dr. PINKNEY delivered to the Convention of the Diocese, in May, 1883, at the centennial commemoration of the organization of the Church in Maryland, only one short month before his own sudden decease, he thus speaks of the circumstances attending the return of his mother to the communion of the Church:

"Sweet memories are floating all around us, the sweetest of which is the memory of Bray, the greatest man England sent out to plant the banner of the Cross in these Western wilds. He was a man of profound erudition and spotless purity. He has left behind him, in the few remaining works of the noble libraries he founded, unmistakable proofs of his taste, and familiarity with the best sources of knowledge which the Old World has opened up before the earnest searchers after truth in the New. His own work on the catechism is most able and learned. It floated into my hands many years ago in a very remarkable way. A Presbyterian minister gave it to me. Removing to the Western Shore, I left it at Annapolis. Strange to say, this fragment of a work, cast on the waters long years gone by, was the means, under GOD, of bringing back to the fold one of the most gifted daughters of the Church, who had, in an unguarded hour, and at a time when the fire

was burning very dimly on the altar beside which she knelt, wandered off; and that daughter was the mother of your Bishop. Wonderful are the ways of Providence! A seed of life, cast by the hands of a true-hearted missionary of England's noble Church, floated on until it found a lodgement in a heart prepared for it by GOD in His mercy: and I am here to-day, myself very near the water's edge, to express my gratitude to England's noble son. I drop a tear to his memory, and pray that we may catch the mantle of the sainted Bray, and so love and labor that we may hand over to others, day by day, the rich blessings we have received from the Mother Church of England."

Mrs. Pinkney kept up, even to the last month of her life, a frequent and regular correspondence with both of her sons. She was a charming letter-writer, unconsciously touching everything that she wrote with the sweetness, the beauty, the tenderness, and the love that filled to overflowing her own cultured mind and chastened heart. From her sons she received a filial devotion that never faltered, and became more hallowed as the end drew near. Her daughter was never separated from her, and was always near in all dutiful and loving offices for the comfort, the solace, and the joy of the aged mother.

Life is beautiful when it can be so lived and so closed on earth, preparatory to the entrance of the soul upon the fulness of its blessedness in the life immortal.

A few extracts from letters to her sons will form a fitting close to this brief memorial notice. Thus at one time she writes to her son, Dr. Ninian, then abroad in the U. S. squadron:

"Old age is over me now, and the tenderness and affection of my children are necessary to me. I have no fear that I shall ever be without their love. * * * Mrs. L. was here Sunday night. She is the only neighbor that comes in at night. It is *company* to watch the *sunsets*. Last night there was a pile of roseate-colored clouds in the south, as if reflected from a brilliant sunset, but it was some time after the sun had gone down. Through the opening in the foliage of the trees, in the government lot, came pictures of gay rose-color mingling with the green leaves, while just at the top of one of these trees came forth the moon like a ball of glittering silver, while the tremulous motion of the leaves gave it the appearance of throwing out sparks. I gazed upon the scene and thought you might be looking upon that same moon rising, near the full, on the distant ocean. If this world, marred by sin as it is, be so beautiful, what must Heaven be?"

Only about two months before her decease she wrote to her son WILLIAM as follows:

"August 21, 1858.

"MY DEAR SON: I received your letter in due time, but having written myself on Saturday, I thought it best to wait until to-day. I thank you for the letter. Write when you can, and come when you can. It is always soothing, 'mid age and infirmity, to see you or to hear from you. * * * I am really better. I did not expect ever to be able to say so again. I am better, suffer less, have a good appetite, and gain a little more strength. Thank GOD for this great mercy. Dr. Ridout comes as often as he can, and always by his sweet example gives me lessons of submission. * * * If it should please our Heavenly Father to keep me as I am now, I shall be very thankful, but I do not look for it."

Writing to his wife after the burial services, Dr. PINKNEY sent the following letter :

“ANNAPOLIS, *November 8, 1858.*

“MY DEAR BETSEY : I had a sad, sad ride to Annapolis, and a still sadder evening after I got there—everything so vividly brought before me the extent of our loss. However, GOD does all things well, and our loss is our dear mother's gain. Her faculties were good to the last—everything arranged by her for her own funeral, as *we* would plan a journey to Washington ; and yet humility in every word and look. I was deprived the comfort of seeing the close—a sad affliction to this cup of bitterness. How *one* verse in the Psalms for the day (the 7th) applies to my heart. My sister bears up with great fortitude. She has to comfort her the recollection of unfailing and cheerful waiting upon our dear mother through long days and nights of sorrow. She and cousin Ann will remain here until the spring, when she will spend the spring and summer months with Ninian and the other six months with me. I know that you will do all you can to make her happy. I shall return on Wednesday.

Affectionately,
“W. P.”

Upon his return home Dr. PINKNEY immediately wrote to his sister these brief lines :

“*November 7, 1858.*

“I left you with a very heavy heart, my dear sister, and hope GOD will sustain you in our present deep trial. Our loss is Ma's infinite and eternal gain. Her life was redolent of heaven, her heart too fresh and sensitive for earth. Few lived as she did—indeed I know of no one who did ; but still the heart will grieve in its selfish longings.

“Affectionately,
“W. P.”

The following is a copy of the epitaph inscribed upon Mrs. Pinkney's tomb :

“Gifted with a mind admirably harmonious in its attributes, a retentive memory, brilliant imagination, solid judgment, exquisite taste, and enriched by careful and varied culture—a heart of the softest texture, as warm and fresh amid the snows of 80 winters as in its early spring-time—she lived in the fear of GOD ! In prosperity happy, in adversity meekly patient, she smiled in her tears and was contented and thankful. Humility was the crowning characteristic of her life, and peace the solace of its close. Distrustful of self, she clung with childlike confidence to the Cross ; and in the bosom of the Church, in the hope of a blissful immortality and a glorious resurrection, she fell asleep in JESUS. This tribute is by us inscribed on marble solely because it was transcribed in the daily life as we saw it. Her memory may pass away from earth, like all else that is human, but her record is on high. From other hearts that memory may fade : from *ours*, never. GOD'S free gift in love to her, it is our rich inheritance, her parting blessing in CHRIST to us. Near the city she loved, on the banks of the river where she laid down one by one the prized jewels of her heart's affections in submission to her Father's will, *we* laid her down to rest, to wait the sounding of the archangel's trump, knowing that those who sleep in JESUS, GOD will bring with Him. May, 1860.”

Dr. PINKNEY's report to the Bishop, at the Diocesan Convention of the succeeding year, 1859, contains statements still further illustrative of the vigor and success of his rectorship in the parish

of the Ascension. He records for the year the large addition of sixty-five communicants, and forty-three as the number of the confirmed. The total amount of contributions reached \$5,741.10. He adds in that report:

"With a church edifice thoroughly renewed, beautiful in its simplicity, and church-like in its arrangements: with a congregation regular and attentive; with a Sunday-school well ordered and steadily increasing, we feel encouraged, and trust that the past will only be a greater incentive to future exertion."

At the Diocesan Convention of that year, Dr. PINKNEY was elected for the second time a delegate to the General Convention, which was to meet in the ensuing October in the city of Richmond, Va. It was a period of intense anxiety throughout the country, touching the political aspects of the times. The feeling both North and South, growing out of the recent John Brown raid into Virginia, was so great as to forebode coming troubles in the country, and in the counsels of the Church. Happily, while the former became intensified, the latter were kept free from agitations. That General Convention was one of the most peaceful and harmonious that was ever held in the Church. Strong and deep as may have been the troubled undercurrents, they created no disturbance on the placid waters over which the Church was moving. The great religious denominations of the country had already been severed into opposing bodies; and no little anxiety was felt for the peace and unity of the Church.

To the Diocesan Convention of the next year, Bishop Whittingham was able in his address to say:

"I think I should fall short of duty, were I to withhold expression of the deep gratitude we all owe to the Giver of every good and perfect gift for the remarkable degree of cordiality and unanimity with which our great representative body was so largely blessed in the discussion and transaction of business of the most delicate character and extreme importance."

Dr. PINKNEY was in constant attendance upon the deliberations of the body, although he took no part in the discussions. In one of his letters to his wife he says:

"All our debates have been eminently conservative and very moderate in tone. One pressing discussion was of the most thrilling kind. Tell Capt. H. that Capt. Dupont has won golden opinions. He speaks with so much candor and is so earnest. Every word is emphatic and effective.

"I cannot find time to write much. I shall get one or two sermons written. I write from seven to half-past nine, or thereabouts. Then I go to convention; remain there until three; then back again at five; then at eight. I heard Dr. Hawks yesterday. He is every inch an orator. I heard Dr. Coxe in the afternoon. I heard Bishop Whipple (the new Bishop), and was much pleased."

CHAPTER XIII.

THE WAR TROUBLES. 1860-'61.

WHILE this pastoral work was going on quietly and steadily in the Church of the Ascension the political agitations in the country were daily increasing, and upon the issue of the Presidential election in 1860 they became so alarming as to cause throughout the whole land the most anxious apprehensions as to the stability and perpetuity of the Union of the States. On the Thanksgiving Day for that year, and on the day of fasting and prayer recommended by the civil authority for the 4th of January following, the condition of the country, in its blessings and in its perils, very naturally became the subject-matter of discourse in all pulpits. On both occasions Dr. PINKNEY spoke most feelingly touching the state of the country, and uttered counsels of moderation and of broad patriotic devotion to the National Union. Some extracts from his sermon on the Fast Day, afterward published, will show how poignantly he deplored the evils of the times and how hopeful he was even then that the threatened disasters of disunion and civil war would be averted. In this hope he was doomed to disappointment, and both he himself and his church were called to bear their share very grievously in the troubles of the times for the next four years. In his sermon on the Thanksgiving Day he said :

“ I repeat it, if the North and South, forgetful of these ties, separate, they will light up the way to semi-barbarism by the lurid flames that will, in all probability, not be quenched, save in the extermination of one or the other and the sure degradation of both—I say, if they divide and separate the two great integral parts of this once glorious Union. I have a lingering hope. I love my country, my whole country, North and South, East and West. I deprecate its dismemberment. I shudder when I think that the dispute over its body is in danger of being settled by the dividing sword; or the partition of it without the sword, if that be a possibility of a year’s continuance.”

Again :

“ Our prayer, beloved, is for the restoration of peace and good fellowship. Believing that it is GOD who maketh men to be of one mind in a house; believing that we are now in chastisement for our sins, sins that soil the escutcheon of the whole nation, we are in sackcloth and ashes. Oh! that He who rocked the cradle of our infancy in miracle, saved us in the dawn of manhood from the crumbling timbers of the rotten confederation and blessed us with the good old Constitution, from whose quarter-deck the majestic tones of a Washington, the wise and gentle tones of a Madison, the thunder

tones of a Webster, the clarion trumpet tones of a Clay, and the tones of matchless and resistless will of a Jackson have been heard urging fealty to the Government, Oh! that He in the way that seems good to Him, in this the hour of our necessity, may bring us once more into unity in the household."

Dr. PINKNEY writing to Dr. J. H. Alexander early in April of this year, when the sounds of the coming strife were ringing in his ears and warlike preparations going on all around him in Washington city, writes to his friend with sadness and bodings of evil for the country. His letter, though dated the 9th of April, was not received, owing to some delay in posting it, until the 15th, and elicited from Dr. Alexander, on the 20th, the day after the memorable outbreak and collision in Baltimore with troops of the United States from Massachusetts summoned by President Lincoln's proclamation, a reply which is here inserted.

Dr. PINKNEY's letter is as follows:

"Rev. Dr. Pinkney to Dr. J. H. Alexander.

"WASHINGTON, April 9, 1861.

"MY DEAR ALEXANDER: Either my eyes deceived me, or your card, for one thing is sure, I made all possible haste to the cars the evening you were at church to meet you, in the fond hope that perhaps you might be induced to stop at Bladensburg and cheer Mrs. Pinkney with your presence and illuminate Mr. Lowndes, for, you know, he thinks, and justly, that you can enlighten any subject. I reached there just as they were starting out, but you were nowhere to be found. I returned next day, but only to work, as I concluded that you had gone to Baltimore. I have been all the while with the sick and afflicted, so that of late I have seen but little of home. I suppose this terrible Northeast storm will prevent your coming to Washington. When you do I will try to save you such perplexity by becoming myself the seeker of a friend whose converse always revives a heart that is much oppressed.

"I was delighted when I heard that you had made yourself at home in my room, and only wish you had been with me at Blenheim. The Judge is always pleased with you, and has learned from me to regard you as one of the few whose mind is thoroughly furnished at every point, and whose heart is in the right place.

"Our poor distracted country seems to be drifting on I know not where. Wise counsellors she has not. Patriotism is at a low ebb. Party spirit is in the ascendant. I almost despair. Coercion must plunge us in the horrors of civil war, and end in mutual degradation and ruin. The Church will suffer considerably. She grows most rapidly in a time of peace. She is not a gainer by agitation; and, what is most sad to think upon, her rulers are far too prone to plunge into fever of excitement, and themselves become the agitators of others.

"It seems to be the madness of folly to so mystify the condition of thirty millions of people. Orders that are flooding the country with apprehension of war, the nature of which no one can penetrate, accumulating on the hands of those who are the subjects of them; marching and counter-marching of troops; vessels of war with steam all up; and a corps of carpenters for rough work, to be done we know not where; and all this while business stagnating, and real estate reduced to the mere value of brick and mortar, while the politicians are the only people clothed in purple. It occurs to me that

our rulers forget that the patience of a people may be worn out, and the day of resistance come. If it were not that GOD sitteth above the water-floods, King forever, I should be without hope. As it is, I seem to feel that the scourge is near us. You are more calm and hopeful. I trust that you may be right. Give my love to Mrs. A. and Miss A. and E., the young gentlemen, and the boys. You have a noble group around you, and if there were more such households, there would be more hope for the country. * * *

"The perusal of some of the English journals makes me not a little apprehensive for the Church in England. Those shocking essays strike at the very root of all that is precious in the faith of our fathers. The very activity of the age seems to be not the least of the disturbing influences at work. I find refreshment in the calm, deep, thoughtful spirit of her older divines, and sometimes fancy that they have left us but little to do, save to copy after their noble conservative spirit, and real heart-grasp of the unchanging mysteries of Godliness. I must beg pardon for this extemporizing letter on subjects that are much above my reach.

"Yours affectionately,

"W. PINKNEY."

Dr. Alexander, in his reply, after touching upon some other matters, refers to the occurrences that took place on the 19th of April, in Baltimore, and to the fearful issues that were then coming up before the country. His letter is as follows:

"*Dr. J. H. Alexander to Rev. Dr. Pinkney.*

"BALTIMORE, 20 April, 1861.

"DEAR PINKNEY: Your favor of the 9th was not posted until the 14th, and reached me next day. I hope next time we shall be more fortunate in meeting; for to me it is a great refreshment. When the servant came up last evening and brought me Dr. Pinkney's name, I was filled with delight, for I thought it was yourself. It turned out to be Ninian, whom I was also unfeignedly glad to see: but honestly not near as much as if it had been you in one of those sudden little escapades of yours, which are so pleasant to us. N. came, among other things, to talk about his Chicago business. He wanted to see Thomas, who was, however, absent, and he left the papers with me to be delivered. T. has not yet returned, but will be here this evening. I had seen B.'s death notice in the papers. I do not know what substantial difference it will make in the title of the tenancy in common. It certainly makes a formal one. I will ask T. S. about that. I understood from N. that the affair had been all arranged between yourself and him. When the time comes to hand over the certificates which you deposited with me, pray give me a written order to that effect, if you do not receive them in person. I have old-fashioned ideas about deposits, and never take a verbal order as sufficient to replace a written document. I hope, however, you will run up yourself and let me see you. I am always at home from 11 A. M. to 3 P. M.; and very often even during that interval.

"We had a very disagreeable time here yesterday, during which Baltimore fully maintained her reputation as a mob-town. I am inclined to regard the whole thing as preconcerted, with a view to driving us into secession, whether we like it or not. Certainly the feeling in the State is that of the Union; though each man holds that feeling upon such independent grounds that it is difficult to rely upon any organized expression or on action under it.

"The fact is that the radical evil of our form of government and phase of society is the predominance of and exaggeration of the *individual* elements; each man and boy considers the business and function of every other man or boy to be their own. Every one hears continually that the barefooted

gamin of the streets may be the President of the United States some day, and he acts every day as if he was President. Private judgment is held to be essential to the independence of the citizen: and a contempt for all authority is the necessary consequence, and mobs the natural result. Now this is all wrong. The catechism which you and I have repeated for forty years says, among other things, that we are to do our duty in that station in which it has pleased GOD to call us; but we act just as if it was to do the duty to which GOD has *not* called us. I do not think the apparent policy of the present United States Government wise, and have tried by decent representations to amend it. But, if it is persisted in, my duty as a good citizen is clear, viz., to obey the constituted authorities with whom is the responsibility both here and hereafter. And these constituted authorities are entitled to respect just in proportion to the magnitude of their scope and the consequent weight of their responsibility. The United States Government goes above a State; the State above a town; a town above its wards, &c. It is only, by some principle of this sort that we can avoid perpetual collisions which we have only escaped hitherto in the sparseness of our population. Wherever that population is dense we have realized ever and anon the mob spirit and practice. Hence I am a Union man unconditionally as long as there is a shred of a government *de jure*. When there comes to be nothing but a government *de facto*, and only then, shall I think myself thrown upon my private judgment and individual responsibility, and will then fight like Harry of the Wynd on my own hand. It is only thus by placing the responsibility where it properly and providentially belongs that I can relieve my conscience in being a participator, however involuntarily, in the deeds of violence and bloodshed which are being inaugurated. I wish you would think over the subject and compose a sermon on the limits of human responsibility, taking St. Paul's words, "not going beyond my own line," &c., or some other of the numerous texts which teach the same doctrine. I think such a discourse would be eminently appropriate and exceedingly valuable.

"Pray give my love at home, and believe me alway, dear Pinkney,

"Your affectionate

"J. H. A. — —."

While deprecating civil war, in both its secular and religious aspects, Dr. PINKNEY still cherished, as late as May the 4th, the hope of amicable settlement upon some basis of mutual satisfaction for the contending sections of the country. These hopes, and his views touching the question at issue between the North and the South, he very freely expressed in a letter of that date, and in subsequent letters, to a Northern friend, with whom he was in the closest intimacy and in a very loving friendship, and in doing so he expressed his determination, as a minister of the Church of Christ, in the words following:

"As for myself, I have determined not to discuss the matter, but shall content myself with the plain, practical teachings of the Gospel; believing that in that way most effectually, as far as my limited influence extends, I shall promote the great object all good men must have in view—the avoidance of war on any honorable terms."

Again, in the same letter, he says:

"My thoughts are turned on peace. I shall continue to hope for it and pray for it. I shall strive to preach the Gospel of peace while I have the privilege. I shall inflame no man's love of blood and carnage."

The Northern friend above referred to was the Hon. Samuel H. Huntington, of Hartford, Conn. Judge Huntington held an official position in the Court of Claims and was resident in Washington city during the greater part of each year for a period of more than fourteen years. Upon coming to the city he connected himself with the Church of the Ascension, of which Dr. PINKNEY had recently become the rector. A very warm and congenial friendship grew up between them. For a period the two friends had adjoining rooms in the same building, often taking their meals together, discussing the topics of the day in Church and State, and conducting mutual readings in literature and theology. During the absence of the Judge from Washington, on his vacations, a close and frequent correspondence, to which there will be occasional reference in this biography, was kept up between them. Long years after, Bishop PINKNEY, in one of his letters, writes :

“ From the day I first met you, I was drawn to you : and every day's subsequent intercourse has only strengthened the hold you have upon my heart.”

When death separated them, in 1879, Bishop PINKNEY paid a just and beautiful tribute to his memory in a published obituary, and in his address at the Convention of the Diocese in 1880 he referred very fully to the eminent character and services of this beloved and valued friend and churchman.

Judge Huntington was a man of intellectual culture, of manners and tastes most refined, of devoted attachment to the Church in all her sacred ordinances, free from all tendency to extremes in doctrinal teaching or ritual observance. In his own diocese of Connecticut he was an active promoter of Church work, occupying important positions as a layman and delegate in the Diocesan and General Conventions. For a number of years he was a member of the Board of Missions of the General Church. In his political sentiments Judge Huntington was a decided Union man. He did not think, however, that he was compromising his principles, or acting inconsistently with his duty in the official position he held under the Federal Government, by his close intimacy with Dr. PINKNEY and his attendance upon his ministrations in the Church of the Ascension. And on Dr. PINKNEY's part, there was nothing in his principles and in the views which he entertained of the war and of the measures of the Federal Government for its prosecution, that precluded him from the most tender association with his friend. It was alike creditable to them both that they could rise above the prejudices, the party strifes, and the rancorous feelings of the times, and hold themselves mutually dear to each other in the bonds of a loving friendship.

Dr. PINKNEY shared in the dismal apprehensions, then so largely felt by many of the most thoughtful and patriotic in the country, that the internecine strife once commenced would result in noth-

ing but extermination on the one side or the other, or would produce such fierce and vindictive hatred between the sections as to render hopeless any future restoration of the Union on a solid and enduring basis of mutual and recognized rights in the States. These apprehensions, happily, were not realized to the extent anticipated, as the restored Union and the return of amity and concord between the North and the South has proven—a restoration which can surely be made perpetual if the old, dead issues of the War and the old strifes are not revived by self-aggrandizing politicians.

These troubles, civil and ecclesiastical, growing out of the War, are here only so far referred to as they bore upon the subject of this biography, who, with his Church and people, was under the immediate and exclusive government, civilly, of the Federal power, and at the same time ecclesiastically under the spiritual jurisdiction of the Bishop of Maryland, within whose diocese the District of Columbia was included.

While Dr. PINKNEY yielded to none in his devotion to the Union of the whole country under the Constitution, he at the same time maintained the rights of the States under the compact of the Constitution, and believed that a coercive war by the Federal Government to subdue the Southern States was unconstitutional.

Born and reared under the insignia of the National Union, and of the State sovereignty, he felt that his allegiance was alike due to both in their respective spheres; that no encroachments by the one upon the prerogatives of the other could, under their Constitutions, be justified. Hence while he was not an "unconditional Unionist," so neither was he a "secessionist" in the sense in which that term was applied to stigmatize many of the truest friends of the Union and the noblest champions of the rights of the States under the Federal Constitution. That Constitution was a compromise in its spirit and letter, and could not otherwise have been adopted. It was based upon mutual concessions by the several States that became parties to it. While it stood unchanged in its integrity, it was to be observed under the strictest limitations. To Dr. PINKNEY, as to many others in Maryland and throughout the Southern States, the political movements in 1860 which culminated in the election of a President by a sectional party of known and avowed hostility to the institution of slavery, as it existed at the South, under the protection of the shield of the Federal Constitution, seemed to threaten the destruction of the whole system of social, domestic, and industrial organization in the Southern States. It was the foreshadowing of a war between the States, North and South, the very idea of which was repugnant to every loyal and patriotic feeling of Dr. PINKNEY's heart.

The people of Maryland for the most part were warm and out-

spoken in their sympathy with the South. Many of their youthful sons hastened to cross the lines and join the Confederate forces. Of the permanent residents in Washington, many individuals and families were closely allied by domestic ties and loving associations with Virginians and the people of the South. These Southern sympathizers, both in Maryland and in the District of Columbia, were, with some exceptions, quiescent, saying and doing nothing to make themselves obnoxious to the Government; but for that very reason they were suspected as disloyal and were stigmatized as secessionists. They were accordingly watched by detectives, their premises searched by officials for evidence of disloyalty, and in many instances they were arbitrarily arrested, and, without legal process or opportunity for trial, incarcerated in Government fortresses.

The rector of the Ascension in Washington, with a large proportion of his parishioners, and very many of the leading clergy in Maryland, with their wealthy congregations, found themselves in this position—made the more painful and embarrassing because it brought them into conflict with the Bishop of the Diocese. Bishop Whittingham from the beginning threw all the influence of his marked personality and the weight of his high office on the side of the Federal Government in its prosecution of the War. The Bishop, thoroughly sincere, strong in his convictions, determined in his actions, felt that the obligations of his office and of his loyalty to the General Government required him to use the full force of his Episcopal influence and power in sustaining the warlike measures of the Government, and in seeking to secure for those measures the approval and co-operation of his clergy and their congregations. As the War progressed the ecclesiastical troubles in the diocese increased.

There were two things that rendered the position of very many in the diocese peculiarly trying, and caused troubles in some of the churches, not felt to the same extent and in like ways by the other religious bodies.

The one arose from the use of the “prayer for the President of the United States and all in civil authority,” which prayer being incorporated in the daily service of the Church was obligatory in its use on all occasions of public worship. It embodied petitions, however, which could not be conscientiously united in by many in the churches, and therefore led, in some instances, to absences from the public worship, and in others to some significant acts expressive of refusal to join in the petition. Still the prayer was used by the clergy in the churches, with perhaps some exceptional cases, when, in anticipation of the passage of an act of secession by the Legislature of the State, the Bishop, in April, 1861, issued a private and confidential circular to the clergy, stating it to be his intention in that contingency to issue his authorization for the

omission of the words "President of the United States," and the substitution therefor of the phrase "Thy servants in civil authority." The contingency, however, did not occur; and the Bishop, in a subsequent circular, severely censured those who, from his anticipated action, or from their own judgment as to the expediency of such a course, may have, in some instances, omitted the prayer. He also in that circular declared his purpose to be, on evidence of any such omissions in the service, to present the clergyman "for the violation of his ordination vow by the mutilation of the worship of the Church." * It is not known that Dr. PINKNEY, in any single instance, omitted the prayer for the President in the public services of his church.

The other source of trouble to many of the clergy and churches in Maryland and the District of Columbia grew out of the possession and exercise of the power lodged in the Bishop, of setting forth, for use by all the clergy and congregations in his diocese, certain special prayers or thanksgivings and forms of devotion for "extraordinary occasions." It rested with the Bishop, in his sole discretion and judgment, to determine whether the "occasions" were such as to call for the issue of any special forms of devotion; which, however, when set forth by him were to be "transmitted to each clergyman within his diocese."

The language of the clause of the canon is as follows:

"Digest, title i, canon 15, § xiii. The Bishop of each diocese may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his diocese, whose duty it shall be to use such forms in his church on such occasions."

It may be an open or debatable question whether, under our civil government, and the separation of Church and State in their distinct and unconnected spheres, any religious bodies in their officials or members are so bound as to regard days appointed or recommended by the civil authority as of *obligation* for *religious* service. There are certain religious bodies in the land, as the Quakers or Friends, and some others, who do not hold themselves under conscience and due allegiance to the Government bound to observe such days; and yet they are not on that account obnoxious to any charge of disloyalty. While in many instances it may be eminently proper to observe such recommendations of the civil authority, and they can never be anything more than recommendations, there is a certain and inherent power in the Church, as separate from the State, to determine for herself, in her officials and members, as to her own observance of them. The Government does not recognize the Church in any way or sense. What the Government does is simply to protect certain persons or classes of persons, not as

* See Dr. Brand's *Life of Bishop Whittingham*, vol. ii, pp. 17-19.

churchmen or religionists of any sect, but as citizens or members of the body politic, in the property which as such citizens they may have in trust, though for religious ends and uses, and in the exercise of such religious offices and duties as they may hold and perform, provided always they do not trench upon the rights of others or violate the civil enactments.

In the beginning of the great civil struggle it was almost universally recognized by the different religious bodies as a most needful and dutiful thing under such trials to make special supplications and prayers to Almighty GOD to turn away from us the calamities we had justly incurred for our sins as a people, and to restore to us peace, unity, and concord.

Frequent were the occasions during the war when the civil authority in Washington issued proclamations recommending the observance of certain days of fasting, prayer, and humiliation, for which Bishop Whittingham set forth special forms to be used in all the churches of the diocese. There is no doubt that the Bishop, with his strong and determined Union feelings, sought to make them as little offensive as he could to those who differed from him. This was especially true of the first prayers issued by him, in April, 1861; which were generally accepted throughout the diocese.

These prayers * were as follows :

“PRAYERS FOR THE COUNTRY.

“O most powerful and glorious Lord God! the Lord of Hosts that rulest and commandest all things; Thou sittest on the throne judging right, and therefore we make our address to Thy Divine Majesty in this our necessity, that Thou wouldst take the cause into Thine own hands, and judge between those who are engaged in the miserable strife which now distracts our land. Stir up Thy strength, O Lord! and come and help us; for Thou givest not the battle to the strong, but canst save by many or by few. Oh, let not our sins now cry against us for vengeance; but hear us, Thy poor servants, begging mercy and imploring Thy help that Thou wouldst be a defence unto us, against the face of every one who would do us wrong. Make it appear that Thou art our Saviour and Mighty Deliverer, through Jesus Christ our Lord. Amen.

“O Almighty God! the Supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent, save us now, we humbly beseech Thee, and assuage the tumult by which this people is rent and torn; that we, being armed with Thy defence, may be preserved evermore from all peril to glorify Thee, who art the giver of all victory, through the merits of Thy Son, Jesus Christ, our Lord. Amen.”

Along with the prayers the Bishop issued a circular.

These first prayers issued by the Bishop Dr. PINKNEY used, and, it is believed, continued to use, in his church during the whole period of the War. By adhering strictly and constantly to the

* See Dr. Brand's Life of Bishop Whittingham, vol. ii, p. 16.

prayers first set forth by the Bishop, and heeding the counsels of peace contained in the circular of the Bishop sent out with them, Dr. PINKNEY thought that he fully met the canonical requirements.

His connection with these War troubles is thus fully stated, because it brought out that independence of mind and character which was a part of his very nature as a man and a true priest in the Church of GOD. While he religiously revered and conscientiously obeyed his superiors in both Church and State, in the exercise of their canonical and legally constituted powers, he recognized and adhered to the rights of his citizenship in the State and of his priesthood in the Church. In this he showed his manliness, his courage, and his readiness to meet any consequences that might result from his course.

CHAPTER XIV.

THE WAR TROUBLES CONTINUED—THE EPISCOPATE OF ALABAMA—POLITICAL PRAYERS—MILITARY OCCUPATION OF THE ASCENSION—PRESENTMENT BY THE BISHOP. 1861-'62.

DURING these political excitements in Washington, and while warlike measures for the coercion of the Southern States were being prepared and taken, the Convention of the Diocese of Alabama met in Montgomery to fill the vacancy in the Episcopate caused by the death of the Rt. Rev. Bishop Cobbs. The convention met in May, 1861. Rev. Dr. PINKNEY's name was brought before the convention to be voted for as Bishop. He was nominated, or elected, by the votes of the clergy; but the nomination was not confirmed by the laity. There was no further voting for Bishop at that session, and the convention adjourned to meet in special session in October following, when the present Bishop, Dr. R. H. Wilmer, was elected by the votes of both orders.

The rejection or failure on the part of the laity to confirm Dr. PINKNEY as the choice of the clergy is supposed to have arisen either from a previous determination by the laity to confirm no other election of Bishop of the Diocese than that of a certain person whom they wanted for their Bishop, and whom the clergy were not willing to nominate or vote for; or, it may have arisen from the belief that a clergyman who, under the political excitements of the time could reconcile himself to remain in Washington, the seat of hostilities against the South, could hardly be sufficiently sympathetic with Southern interests and feelings to be the Bishop of Alabama.

It would seem from the following letter of Dr. PINKNEY, written some time after the adjournment of the convention in May, that his name had been brought before the convention without his concurrence or approval. The letter, though it is not certain that it was sent, is here given, because it so fully and strongly expresses Dr. PINKNEY's sentiments and views touching all matters of change of pastoral relations, and particularly in that most solemn of all matters, the choice or selection of a Bishop in the Church of GOD.

“ Rev. Dr. Pinkney to the Rev. J. J. N.

“REV. AND DEAR BROTHER: Yours of the 24th is just received; and as it is altogether too late for any answer of mine to reach Montgomery at the time you desire it, I have only to express to you, and through you to those who shared your confidence in me, my thanks for the honor which that confidence expresses. It is the more gratifying because it was altogether unexpected.

I did not suppose there was any one in Alabama whose thoughts were seriously turned on me. Now that the question is settled, and there is no possibility of anything that I may say influencing in the slightest degree your decision, I would observe that no one in Maryland was authorized to speak for me; no, not the nearest and dearest friend I have. For this is a subject which I have never dared to entertain for a moment. I would not, for worlds, influence a single vote in a convention assembled to choose a Bishop over the House of GOD.

"I have a deep and abiding conviction that the Providence of GOD should be left to the undisturbed settlement of such a question; not that I doubt that it is the bounden duty of every diocese to make the most careful and diligent search into the private character, the personal bearing, the mental and moral qualifications of all those whose names are placed before them, in connection with so fearful an office. They should be satisfied upon every point of doctrine and of practice, as well as such coincidedness of views in all their internal institutions as would secure their harmony and peace. But it does not seem to me that any expression of opinion should be called for from one whose name is brought forward without his knowledge, which would make him, even in appearance, directly or indirectly, an actor in so stupendous a deed. I appreciate the beautiful and touching delicacy of the letter you wrote. It speaks volumes for the noble-hearted clergy of Alabama. And yet, even to the simple question you ask, that same sense of delicacy which animated your bosom would, it seems to me, commend my silence.

"My rule of life, since I assumed the office of a Priest of GOD, has been never to consider any question of magnitude until it is, in the Providence of GOD, fairly and fully presented. I have a horror of becoming the carver-out of my own destiny. For twenty years Providence left me to toil on in a small and obscure, though very laborious and dear, field of labor, and I was contented and happy. When I cut the cable in the midocean of life, I did it under the wellnigh fatherly command of my Bishop. To go where GOD calls, I hold to be a duty from which no true minister should shrink. But it must be *where GOD calls*; therefore there can be no consideration of the subject until it is presented in tangible form, and no intimation of purpose until after such full and prayerful consideration. I have an awful dread of the office. I feel fully conscious that I have nothing but the kind judgment of the friends GOD has given me to recommend me to the confidence you have reposed in me. And above all, to follow in the footprints of the sainted Cobbs, the man whose zeal and consummate wisdom and Apostolic simplicity have won for him the love and reverence of all the Church, might well cause the strongest of us to pause and hesitate, much more the weakest of us all.

"I trust that Providence will send you a true Bishop, one equal to the crisis; and no one in the list of the clergy will more cordially congratulate you upon the choice you may make. A much wiser and better man is, I trust, in store for you. And before this reaches you, such a man will be placed over you by your own free choice. To you, my dear brother, and to those who united with you in the sentiments expressed in your letter, I am much indebted. The love and respect of the good and the gifted we all prize, however painfully we may be impressed with the consciousness that they sadly overrate us. Providence has decided for us, and I am glad it is so. You are saved from the selection of a Bishop, with the possibility of his non-acceptance, and I from the consequences of responsibility which my decision of the question must have involved.

Wishing you and the dear brethren who were willing to take a stranger to your hearts, not from the sphere of a previous brilliant success, but from the ranks of an humble and obscure parish life, Godspeed,

"I am, yours affectionately,

"Rev. J. J. N.

WILLIAM PINKNEY."

The above letter is without date; but the contents show that it must have been written while the matter of an election of Bishop for Alabama* was pending, and that so far as he himself was concerned Dr. PINKNEY had no desire, or aspiration, or expectation in relation to it. Happily it was that, in the then distressing state of the political affairs of the country, he was not called to decide upon his course in this important matter.

As the Civil War progressed, in its changing fortunes and with its increasing excitements, President Lincoln issued, from time to time, proclamations calling upon the Christian bodies in the land for religious observances of prayers and thanksgivings. For these occasions extraordinary, as they arose, Bishop Whittingham issued special forms of prayers to be used by the clergy of the diocese, and sometimes accompanied them with a pastoral letter.

In the meantime there had grown up among very many of the clergy and laity in the diocese, a strong feeling of disapproval and even of hostility, respecting the Bishop's course, so that the Church in Maryland was thrown into a most calamitous state of agitation.

It is well known that early in April, 1862, the Standing Committee, acting on their own movement as "a council of advice," addressed to the Bishop a communication, most respectful, dutiful, and even affectionate in its terms, touching the political troubles of the times in their bearing upon the interests and welfare of the Church. They counselled, under the exigencies of the Church, an abstention from all official acts in the issuing of special prayers and thanksgivings, that would tend, under the excitements of the period, to disturb the peace of the Church, and bring about collisions of the clergy and their congregations with the Bishop of the diocese, for whose person they expressed the highest veneration, and for whose peaceful and happy administration in his Episcopate they felt profound concern.

From the beginning to the close of the Civil War the city of Washington became the seat and centre of most intense excitement, and of most active measures for the prosecution of the War. The excitement pervaded all classes. Families were divided. Relations and friends were alienated. Suspensions were everywhere awakened. No one dared to express any sentiments that were not in full unison with those of the Federal Govern-

*It is well known that after the War, when the matter of reunion came before the Church, this question of the election and consecration of Dr. Wilmer, in the Confederate States, without the knowledge and concurrence of the Church in the non-seceding States, as provided for in the canons of the General Church, occasioned some anxiety as to a satisfactory and complete reunion of the Church throughout the United States. The difficulties in this case were, however, all happily removed. (See the Rev. Dr. Brand's *Life of Bishop Whittingham*, vol. ii, pp. 66, 99.)

ment. The churches in the city could not but feel and be disturbed by these troubles. Because the rector of the Ascension and his congregation did not profess to favor the war measures of the Government, and were supposed to be in sympathy with the South, they were early considered as disloyalists, and were stigmatized as secessionists. No word was uttered by him, and no single thing done to make him and his congregation obnoxious to the Government. His preaching during the entire period was free from all political allusions, and was characterized by even more than his usual evangelic fervency. Some of the Church clergy were wont to preach what he termed "strong Government sermons," but for himself he never introduced the subject into his pulpit. Some who held office under Government withdrew from his church, not from dissatisfaction with the rector, but because by their connection with the Ascension they became marked men, and were in danger of losing their offices. But their places were more than supplied by others, who in their admiration of Dr. PINKNEY's course of manly independence, sought to be under his ministrations. His calm, steady adherence to what he believed to be his high and holy duty as a minister of Christ in times when men's passions are roused by the fierce conflicts of war, secured for him the respect even of Government officials; a noted instance of which occurred later on, in the very midst of the civil contest, when the great war secretary Stanton, not a member of Dr. PINKNEY's congregation, sent for him to come and officiate at the funeral of his son. In the solemn hour of his bereavement, Secretary Stanton sought the ministrations of the rector of the Ascension. Hence Dr. PINKNEY was able to go on, undisturbed and uninterrupted, in all his ministerial duties. Nor was he subjected to any special annoyances in going to and from his home in Bladensburg, surrounded as it then was with soldiers and fortifications. And so doubtless it would have continued to be, so far as the rector of the Ascension and the church building were concerned, but for unhappy occurrences that followed the 16th of March, 1862.

The successes of the Federal arms early in March of that year, and the subsequent evacuation of Manassas by the Confederate forces, relieved Washington city from apprehension of siege and occupancy by the Confederates. Bishop Whittingham was written to at the time by certain persons and requested to set forth a special "prayer of thanksgiving for the late victories," to be used only in Washington and the District of Columbia. The Bishop promptly yielded to the request, and immediately issued by rescript such "prayer of thanksgiving for late victories," and for "deliverance of Washington city and District from the terrors of blockade and siege." As the day of its mailing was Saturday, the Bishop sent to the clergy notification by telegraph of the

transmission of the prayer which was required to be used on the next day, "Sunday, and within eight days after its receipt."

As this form was intended solely and exclusively for use within the limits of Washington city and the District of Columbia, it was not sent to any of the other clergy of the Diocese of Maryland. The time for any consideration was short, but Dr. PINKNEY upon examination of the canon * became satisfied that the Bishop's act in issuing the prayer for only partial and local use in the diocese was extra-canonical and unauthorized. He therefore declined to use it, and did not use it in his church. It appears also not to have been used in Trinity Church, in consequence of the correspondence, relating to the questionable authority of its issue, between the Bishop and the then rector of the parish, the Rev. Mr. Sytle, which correspondence absorbed the time limited for the use of the prayer. Apart from the feeling of repugnance which Dr. PINKNEY might have had, as to offering up in his church public thanksgiving for the shedding of fraternal blood on either side of the contest, he placed his abstaining from the use of the prayer on the ground that, under a strict construction of the canon authorizing the issue of "prayers, &c., for extraordinary occasions," no single church, or any several churches in a special locality, in the one diocese, could be selected by the Bishop for *obligatory* services to the exclusion or non-inclusion of the other churches of the diocese; for the canon expressly declares that whenever prayers or thanksgivings for extraordinary occasions are prepared by the Bishop, they are to be "transmitted to each clergyman within his diocese, whose duty it shall be to use such forms in his church on such occasions." In his construction of the canon, Dr. PINKNEY was confirmed by the written opinions of lawyers eminent as well in the councils of the Church as in their own profession.

That an individual clergyman, or some associating clergymen, may address their Bishop and by their own request seek from him any special forms, which under their peculiar circumstances or in their localities may be desired by them, may be not inconsistent with the canon; but this is a very different thing from the Bishop's selecting, of his own mind or by whatever considerations influenced, certain churches and localities for the issue of prayers to be used solely therein.

Dr. PINKNEY, in letters to his friend, Judge Huntington, written at the time, very fully and frankly states the course he felt bound to pursue under the circumstances in which he was placed, and also the grounds and reasons for that course. Judge Huntington, as has been stated, was a *Union* man, but he could fairly appreciate Dr. PINKNEY's position, although he might not in all respects agree with him.

* Digest, title i, canon 15, § 13.

Two of those letters are given as sufficiently explanatory of Dr. PINKNEY's views and of his action in the matter that brought him so reluctantly into conflict with the ecclesiastical authority of the diocese:

“*Dr. Pinkney to Judge Huntington.*

“*March 25, 1862.*

“MY DEAR JUDGE: I hope you reached home safely and found all well; as glad to see you as I am sorry to lose for the time being your pleasant companionship, which other duties compel me so frequently to forego. I always look forward to the time when your face is turned toward your home in Hartford with pleasure, because I know of few persons who are so well qualified to enjoy the sweets of a happy homestead; and I trust that the absent one may be kept from harm, and that you may all once more be permitted to meet around one board, and weave over again the links of love so firmly soldered in days that are past.

“Your letter is just put into my hands. You do me injustice in supposing that it was any want of confidence in either your judgment or impartiality that kept me from naming to you the Bishop's communication. I did not do it simply because I did not wish to burden you with a matter that could give you no pleasure, and might be unpleasant. My own mind was clear. I did not consult Alexander. I felt it was due to the position I held to consult two lawyers, one in Baltimore and one in Washington, because it was proper that I should act calmly, and with the best legal aid at my command. I made the *point* myself, first to Mr. Stone and then to a gentleman of the bar in Baltimore; and both of them sustained me in my construction of the law, and Mr. Carlisle sent me word that he considered it impregnable. I read the canon, and then asked myself the question: Whose duty is it to read the prayer put forth by the Bishop under the canon? Clearly the duty of each clergyman in the diocese; and that by the very terms of the canon. To whom is it to be transmitted? As clearly to each clergyman in the *diocese*. The power to transmit is derived from the canon, and the canon directs that it shall be transmitted to *each clergyman in the diocese*. The Bishop may compose and transmit, or not. But the *may* refers solely and exclusively to the act of composing and transmitting. It is the Bishop's choice to determine the occasion as an extraordinary occasion. Exercising the right of choice, his discretion ends; and he must be guided by the canon in all that he does afterwards. If he transmits it otherwise than as the canon directs, he becomes himself a violator of the very law he would bind on others. In one word the canon was framed for *diocesan* prayers. The Church is a *unit*, and when one member suffers, all the members suffer with it, and the endeavor to segregate is as antagonistic to every true idea of the Church as it is to the terms of the canon. The evils of the opposite construction are too mischievous and manifest to need enumeration. I have not a doubt on the subject, and have acted on the construction without hesitation. Alexander, without consultation with me, expresses his view *totidem verbis*. It was this view I submitted to Mr. Stone, &c. Had the terms of the canon, *quoad hoc* been complied with, I still think the canon gives no *such* power as the Bishop exercises; but my opinion and the grounds of it occupy too much space to be incorporated in a letter, so that I must wait until I see you, when I will read it to you. It has also been submitted to counsel, from whom I have not yet heard. I regret exceedingly the position I am compelled to occupy. I shall patiently hold my peace, until I am forced to speak out; and then I shall make a clean breast of it, and review the past and the present of the Bishop's course. And I can assure you that these circumstances connected with this rescript that give it, to say the least, an unsavory look. I have

never disobeyed law knowingly, and I hope I never shall. But my rights I will and must defend at all hazards. I have eschewed from principle everything but the Gospel in my ministrations. I have labored imperfectly but sincerely to do my duty by all. If I am to be sacrificed by the strong arm of power, so be it. I shall not swerve an inch from what I believe to be my duty; and to GOD I leave the rest.

"With kindest regards to all, I am, my dear Judge, notwithstanding our differences of opinion, as profoundly sensible of all that consecrates your character as a just man and a friend. I shall continue to love and trust, because I believe you to be worthy of it.

"Yours affectionately,

W. PINKNEY.

"Judge HUNTINGTON."

Late on the Saturday evening following the Sunday on which the Bishop's prayer of thanksgiving for late victories was to have been used, Dr. PINKNEY received from the Provost Marshal a military order to the effect that the Church of the Ascension would be taken possession of by the Government on the following morning. What necessity, if any actually existed, for such a procedure is not known. One ground of its seizure and occupancy was, strangely enough, assumed to be apprehensions of public disturbances in the church. Considerable notoriety had been given to the fact that Dr. PINKNEY declined to use, and did not use, the prayer in his church, and the news-writers in Washington had sent abroad to the public press throughout the North the most injurious, wrongful, and inflammatory statements with regard to his course. He was branded with opprobrious epithets and denounced as a "Secessionist," and his church designated as the "Secesh" church.

To the Provost Marshal's military order Dr. PINKNEY sent a respectful answer, and whilst averring that there were no grounds whatever for apprehending any disturbances in his church, and protesting against the order for the seizure of his church, he said that the order, if not revoked, would be obeyed.

The military order was not revoked, and on the next morning as Sunday-school teachers and pupils came to the doors of the church, and as the congregation were assembling, they found the building in possession of the soldiers, with carpenters tearing to pieces the interior of the building—and so rector and people were shut out of the house of GOD.

Dr. PINKNEY's next letter to Judge Huntington is still further explanatory of his views and position, and refers also to the seizure and occupancy of his church by the military authority. The entire letter is given, with the exception of some references to his Lenten services:

"Dr. Pinkney to Judge Huntington.

"April 7, 1862.

"MY DEAR JUDGE: I thank you for the kind interest you take in the affairs of the Ascension, and the frank expression of your fears and opinion. I acted on my own honest convictions of duty, and while I have no overbear-

ing conceit of the wisdom of the course I pursued, I was never more thoroughly satisfied that I was right. On the interpretation of the canon and the uncanonical act of the Bishop, notwithstanding you think it susceptible of doubt, I have the satisfaction of knowing that I am sustained not only by the three first lawyers of Washington, one of whom is the strongest of Union men, but by Alexander, of Baltimore, and Dr. Coxe, and I believe the whole of the Standing Committee, not, however, as a Standing Committee, for the case was not presented to them. So far, I stand *rectus in curia*. Law is law, and when summoned to obey it I cannot consent to its infraction. But if the prayer had been diocesan, I still think the power is wanting to the Bishop to put forth such a prayer and that on *two* grounds, both of which are supported by high legal authority, one of them at least entertained by Dr. Coxe. I was told by a prominent clergyman in Baltimore that the prayer would not have been used by any of the clergymen there, with the possible exception of one, and in his case the doubt only existed because he had not expressed an opinion. The Standing Committee held a meeting and unanimously prepared an address to the Bishop, as council of advice, which is courteously but strongly worded, and which I believe will meet the approval of the diocese, should it ever meet their eye. Your idea of praying by proxy is so foreign from every idea I have of the duty of prayer that I could not entertain it for a moment. There must be concurrence of thought and will and desire, between the Bishop and presbyter and people, before there can be anything like an honest engagement in prayer. I have ignored all political questions in my ministrations, and I cannot consistently depart from my well-weighed principles.

"There are many people in this horrid Civil War as loyal as their neighbors in doing nothing against the Constitution and the laws, which they know to be against it, who do not believe *coercion right*. And whenever a Bishop calls upon them in prayer to give utterances to feelings they do not entertain he impinges upon conscience, and, in my opinion, is justified neither by the law of God or man. In the very prayer the Bishop had framed for the Fast Day service he appealed to GOD as the arbiter, and prayed Him to defend the right; and that prayer was used in simple obedience to his mandate. Can he make me ignore his own prayer and belie my own solemn convictions at the footstool of grace—or pray under protest?

"The day I omitted the prayer, which it was well known I did not mean to use, my church was filled both morning and night, and in the night services there were several officers of the Government. A more orderly, attentive, and respectful audience were never gathered within the walls of the church. The Saturday following I received, at 2 o'clock, a military order taking possession of my church for the Sunday following, and closing it on the alleged ground of disturbances apprehended. I sent an answer stating that I had the most perfect confidence that the apprehension was totally without foundation, and that the services of my church had hitherto been conducted in the manner pointed out by the canons of the diocese, and that there had been no intimation of disturbances. I stated further that if I had apprehended disturbance I should have felt authorized to apply to the Provost Marshal for such a guard as would protect a congregation of Christians in their religious duties. If, however, I received no revocation of the military order it would be obeyed. My church was closed and a guard stationed there who shut out the congregation from their own altar. That is all that did occur. * * * Several have given up their pews; one of them a vestryman, who by solemn vote endorsed my correspondence with the Provost Marshal, and consequently my course in acting according to the canon law of the diocese. I believe that the pews are in demand if given up, for I speak from rumor and absences on Sunday. I do not pause to enquire what the result may be. Right, I leave the rest with GOD. If men want politics in the pulpit or the desk they cannot have it from me. I am ready to go

and abide the time when the Gospel can be preached and the church become the ark of repose to the tried and weary souls of men. I look forward with dread to the convention. The counselling of the oath to be applied to the clergy voluntarily given by the Bishop, and the prayer, have thrown the diocese into the utmost agitation. I hope for the best.

"And now, my dear Judge, I shall not trouble you again upon this vexed question. I feel no way aggrieved by those who leave us. Respecting their honest scruples, I can bid them Godspeed! and only pray that a better shepherd may be given them. Some of them I have watched daily for weeks, in sickness, in summer's heat and winter's cold. Love to all.

"Yours affectionately,

"W. P.—.

"Bettie and her brother desire their love to you. This summer you must go out with me at least twice a week."

So general in the Diocese of Maryland had been the disregard of the days of prayer and humiliation frequently proclaimed by President Lincoln during the War; and so general, too, had been the non-use by the clergy of prayers issued for such occasions by the Bishop, that any attempt, even if there were just grounds for ecclesiastical procedure, to prosecute for such omissions could not but utterly fail, and would only have served to intensify the increasing discords and troubles in the diocese. The misfortunes of the times were sorely felt for serious hurt to the peace and progress of the Church. Had wiser and more moderate counsels prevailed the evils would have been greatly lessened.

Bishop Whittingham became aware, through the public prints, of the fact that Dr. PINKNEY had not used the prayer of thanksgiving for late victories as required by the rescript of the 15th of March, 1862, and also that the Church of the Ascension had been seized by the military authorities for a hospital. It seems that a communication of like purpose to that sent to the Provost Marshal was transmitted also to the Bishop.

No official action, however, was taken by the Bishop until several months later, when, by an order of the vestry, a communication was sent to the Bishop by the register of the parish, containing a copy of the protest which the vestry had passed against the seizure of this church by the military power, and also containing the following statements:

"Our worship has been conducted in all respects according to the usages and rubrics of the Church and the canons by her enacted. Ignoring every other thing, we have kept it free from political taint."

The Bishop in acknowledging the receipt of this communication took exception to the statement in regard to the Church services in the Ascension, as not warranted by the fact, which he had learned, that Dr. PINKNEY had failed to comply with the Bishop's requisition for the use on a certain occasion in his church of the form of prayer which he had issued. The Bishop's

letter to the register of the parish of the Ascension seemed to call for some answer by the rector, and it was accordingly answered. Hence followed a series of letters*—the Bishop writing with his characteristic force and in the strong terms he was accustomed to use when referring to those engaged in the War against the Federal Government, or to those sympathizing with the South—and Dr. PINKNEY stating and vindicating his course respectfully, but with manly vigor and decision.

Finally, on the 16th of September, 1862, the Bishop addressed a communication to the Standing Committee in which he formally charged that he had reason to believe that there were grounds for an investigation into the conduct of the Rev. Dr. WILLIAM PINKNEY, in that the said Dr. PINKNEY had disobeyed the fourteenth section of the first canon of the first title of the Digest of the canons for the government of the Protestant Episcopal Church in the United States of America, and that the act of disobedience consisted in the refusal and failure by Dr. PINKNEY to use a certain form of thanksgiving which, as Bishop, acting under the authority of the canons of the digest, he had set forth for use on a certain occasion in the church under Dr. PINKNEY's rectorship.

Along with this communication the Bishop sent a copy of the correspondence between himself and Dr. PINKNEY.

The Bishop also addressed a letter to Dr. PINKNEY enclosing a copy of the communication which he had addressed to the Standing Committee, and adding therein as follows:

"— that should the Standing Committee (as the action of that body in certain cases in the year 1861 has given me reason to think it possibly might) be swayed by reasons of expedience or otherwise to decide that it is not proper to institute a judicial investigation of your case, such decision is not to be regarded as any settlement of the question raised by you, and cannot be so accepted by me.

"I shall in that event hold myself at liberty to resort to any other available means of establishing the official right which I conceive to have been set aside.

"Very respectfully, your friend and brother,

"WILLIAM ROLLINSON WHITTINGHAM,

"BALTIMORE, *September 16, 1862.*

Bishop of Maryland."

Dr. PINKNEY thereupon addressed a communication to the Standing Committee submitting his case to their consideration and action; and at the same time expressing in strong language his indignant protestation against the claim of the Bishop that in a certain contingency he, the Bishop, would not regard the decision of the Standing Committee as any settlement of the question, and

* This correspondence is too long to be here introduced. It will be found in the Appendix. It is due to all who were concerned in, or affected by, these issues that the whole correspondence should be published. All history, as it bears upon acts and movements, both personal and official, is valuable just in proportion as it fairly and fully brings out the facts.

would "resort to any other available means of establishing the official right which he, the Bishop, conceived to have been set aside."

At a meeting of the Standing Committee, held on the 24th of September, 1862, the action of the body in the case of Dr. PINKNEY was as follows :

"The committee having carefully considered the presentment by the Bishop of the Rev. William Pinkney, D. D., together with the accompanying correspondence—

"*Resolved*, unanimously, forasmuch as in their judgment the grounds assigned by the Rev. Dr. Pinkney for declining to comply with the Bishop's mandate are in strict correspondence with section 14, canon xiii, title i, of the Digest, the committee do not think it 'proper that a judicial investigation of the conduct' of the Rev. Dr. Pinkney should take place."

Official notice of their action in the case was duly transmitted to the Bishop and to the Rev. Dr. PINKNEY.

The general Church having made no provisions for the trial of presbyters and deacons, the right of establishing ecclesiastical tribunals for the trial of offences (enumerated in title ii, canon 2, § 1 of the Digest) is devolved by the sixth article of the constitution upon the several dioceses.

In Maryland the canons of the diocese provide for the establishment of a standing ecclesiastical court, and set forth the forms of procedure to be taken in all cases of trial; but before any clergyman can be brought before the ecclesiastical court for trial there must first, as an essential preliminary to any action, be laid before the Standing Committee by the Bishop "the information in his (the Bishop's) possession" touching the matters charged, to enable the committee to determine whether it is "proper that a judicial investigation of the conduct of any priest or deacon should take place;" or, they themselves must have such "information, worthy of notice," as to warrant action on their part in the premises.

The Standing Committee therefore stands as the grand inquest of the Church in the diocese, and must determine in every case whether a presentment for trial shall be made. And, if upon careful examination of the information laid before them they deliberately conclude that there are no grounds for judicial procedure in that particular case, the person accused stands acquitted touching the matters of which he was charged, and occupies the same status in the Church as before the accusation was made. It is, in a word, the absolute and final disposition of the matter; and there is no court of appeal or board of supervisors in the Church to examine into or overrule this action; so carefully and wisely does the Church in Maryland provide for the protection of her clergy in all matters of procedure touching ecclesiastical charges and trials.

The action, therefore, of the Standing Committee in Dr. PINKNEY's case was a complete and final determination respecting the matter charged: nor does the Church know of any means by which their action could be nullified or overridden.

It is not asserted or claimed that the Standing Committee will be so free from error, mistake, possible prejudice, or undue influence, as to be necessarily always right and just in their conclusions and action; but it is affirmed that their decisions are under the protection of the law of the Church in all matters committed to them and concerning which they are held responsible by the Church. Of their official acts the Church in the diocese is to judge; but, as many things may and do come before them for determination, it may not in all cases be necessary or expedient that the grounds or reasons of their action or non-action should be spread before the public.

There have been times, as we shall see, when their acts have been gravely questioned and serious wrongs supposed or believed to have been inflicted. But it is no part of this biography to enter upon that wide, perplexing, and unhappy discussion as it turned out to be. All that is here asserted is that, as the ecclesiastic authority in and for all matters and cases canonically committed to their cognizance and action, the Standing Committee act under their solemn responsibility to the Church for the preservation of the truth, the order, and the discipline of the Church so far as these matters come within their province.

CHAPTER XV.

STANDING COMMITTEE—GENERAL CONVENTION. 1862.

ANTECEDENT, by several months, to the proceedings in the case of Dr. PINKNEY, the Convention of the Diocese had met at the usual time in May of the year 1862. In 1861, owing to the great civil perturbations caused by the occupancy of the State by the military forces of the Federal Government, no diocesan convention was held. As the time approached for the convention of 1862 grave fears were entertained by many that increased trouble for the Church would arise from its meeting. Happily these fears were not realized to the extent anticipated. The convention met as usual. The Bishop of the diocese presided and delivered his address, making but slight reference to the evils of the times and the agitations in the Church—somewhat saddened in tone, yet hopeful for the future. He was, however, much grieved and disappointed at two important acts of the body—the one in changing to some extent the *personnel* of the Standing Committee, and the other in making a like change in the delegation to the General Convention, which was to meet in New York in October of that year. The movement to effect both objects was successful.

Without the concurrence and co-operation of the Standing Committee no action looking to the judicial investigation of the conduct of any clergyman could be taken by the Bishop. The majority of the convention, in order to protect themselves against presentments for trial respecting the non-use of special prayers and thanksgivings issued by the Bishop during the War, elected only those clergymen who could be relied upon for such protection. The Rev. Dr. Wyatt, Dr. PINKNEY, and the Rev. Messrs. Crosdale and Barber, of the old committee, were retained; and the Rev. Dr. Nelson, Dr. McKenney, and Rev. Meyer Lewis were added. By this action the Bishop was much aggrieved, and gave strong expression to his feeling.

In the matter of the delegation to the General Convention the change consisted in leaving out of the old delegation one of the clerical and two of the lay deputies, and the substitution of others to bring it into accord with the prevalent feeling of the diocese respecting the matters then agitating the public mind. There was but one ballot; and there is no record in the journal of the votes cast for the different persons voted for. There was no hesitation or opposition, however, in any quarter, to the nomination and election of the venerable Dr. Wyatt, who had been for

many years an honored representative of the diocese, and had at successive general conventions filled the chair of president of the house of clerical and lay deputies. With like unanimity the Rev. Dr. Henry M. Mason, of Easton, so noted for his learning, his thorough churchmanship, and his genial qualities, was elected. Nor was it less so in the case of the Rev. Dr. PINKNEY, for whom much sympathy was felt and warm admiration expressed, touching his conflict with the ordinary in the matter of the special prayers set forth for use in the Church on divers occasions during the War, and in the recent appropriation by the Government of his parish church for the uses of a military hospital. At the same ballot the Rev. Mr. Hutton was elected as the fourth clerical deputy.

The lay delegation as elected was composed of the Messrs. E. F. Chambers, I. Mason Campbell, James Carroll, and J. M. Carlisle. Much to the mortification and chagrin of Bishop Whittingham, Dr. Hugh Davy Evans, who for many years had been prominent in the councils of the diocese and of the General Church and who was pre-eminent as a layman for his learning in all theological and ecclesiastical matters, was left out.* By this action Bishop Whittingham was intensely grieved and disappointed and did not hesitate to express, in his own strong way, displeasure. But such was the state of feeling and of determination on the part of the great majority of the diocese touching the questions then forcing themselves out of the political arena into the councils of the Church, that the convention would not send to the General Convention one who had already avowed sentiments and advocated measures antagonistic to those held by three-fourths or five-sixths of the clergy and laity of the diocese.

The four clerical deputies attended throughout the meetings of the General Convention, which in that year was held in New York. They were quiescent and took no part in the proceedings beyond casting their votes upon the measures that came before the body, and the discharge of such duties as in committees devolved upon them. It is not remembered that any one of the clerical deputies took part in the discussions.

Judge Chambers was the only lay delegate that attended from the beginning to the close of the sessions of the body,† and, for one usually so active and prominent in all important discussions, he was very quiescent. He sought, however, by his counsels in committees, and by his speeches on several occasions before the house, to stave off legislation and measures upon matters which he thought to be outside of the province, and, under the political excitement of the times, detrimental to the work and the welfare

* See Dr. Brand's *Life of Bishop Whittingham*, vol. ii, pp. 30-31.

† Mr. Carlisle was present at the opening of the convention, but Messrs. Campbell and Carroll did not attend any of the sessions of the body.

of the Church. In these efforts he failed; and it was perhaps the first and most signal instance in which that distinguished layman, so consummate in his ability to control the action of public bodies, was known to fail. Towards the close of the convention he presented a protest against the action of the house in regard to the Civil War, but his protest was not received by the body.

The results of that General Convention are well known. They were not, on the one hand, as serviceable to the country, or on the other, as detrimental to the Church as by many had been anticipated. The rulers and the people throughout the North, in the Middle States, and in the Northwest, were so absorbed in the prosecution of the War and so concerned as to its fearful issues that they cared little for the acts of the Church so long as they were not avowedly or openly hostile to the Government and the War. And besides there is really so much conservatism thoroughly ingrained into the whole system and practical movements of the Church that nothing short of the most extreme or radical measures would turn her away from her usual steady course, or elicit much outside attention. Hence the pastoral letter which was issued by the House of Bishops, sustaining the measures of the Government in the prosecution of the War for the preservation of the Union, and most loyal in its sentiments and counsels, did no harm, and it is not known that it accomplished any special good.

By precedent and usage the preparation of the pastoral letter was the privilege and duty of the presiding Bishop, the Rt. Rev. John Henry Hopkins, of Vermont. In the discharge of this function the Bishop of Vermont prepared and submitted to the House of Bishops a pastoral letter which, while true in loyalty to the Government, deprecated the introduction of any State or civil matters into the councils of the Church. But by an action which though strange and unusual, was still intelligible enough under the circumstances, the House of Bishops, on the motion of the Bishop of Maryland, set aside this pastoral letter, and substituted for it a letter prepared by Bishop McIlvain, of Ohio; against which proceeding, however, the Bishop of Vermont presented a formal protest, and "requested that it might be entered upon the minutes." The protest was "received," but by a motion of the Bishop of Maryland it was only "placed on file among the documents of this House." Bishop Hopkins also indicated his purpose not to be present at the reading of the pastoral before the two assembled houses of the convention; and on the solemn occasion of its reading at the close of the session, the vacant chair in the centre of the apsis of the Church marked in most emphatic way the absence and the disapproval of the presiding Bishop. "After all," as one of the Bishops subsequently remarked to Dr. PINKNEY, "the Bishop of Vermont is the bravest man amongst us all."

Extracts from some of his letters to his wife during the session of the convention will indicate how great were Dr. PINKNEY's fears and anxieties touching the peace and welfare of the Church at that great crisis.

On the 9th of October he writes :

"We do not see daylight yet in our conventional proceedings. To-morrow is the day for the report of the especial committee; and for one I do not anticipate anything that is calculated to give quietude to the Church. It is strange that there should be a diversity of opinion on a subject where reason and Scripture are on one side. The Church's mission is peace and goodwill. The kingdom of our LORD is not of this world. Our business is with the ark of GOD. Any departure from her proper mission is an element of weakness and sure to be productive of ill. Any attempt to mingle in the least degree in the fierce struggles of earth is a diminution of her moral power for good in her divine mission. So I think. Future ages are deeply and vitally concerned in the line of conduct we pursue. There is a radical element in the body, a wild, fanatical spirit, that I fear nothing will satisfy but the prostitution of the Church to the most ultra-partisan future. With GOD is the result. I hope we may be safely piloted through our present difficulties. On Him alone we can depend. We can neither hasten His purposes nor frustrate them; and it would be well indeed if we could only rest contented to leave the Church to her own legitimate business and allow her to work out those great ends of her being and wait to see the salvation of GOD. So much for the convention."

In his next letter he writes quite despondingly :

"To-day we had the report of the select committee, and, so far as I can see, all hope is gone for the present of the wise withdrawal of the Church from the stormy arena of political excitement. Some still entertain a hope that the fanatical spirit will work out redemption for us at last. But this is not my opinion. If the preamble and resolutions are all that the conservative spirit of the North can secure us, we have nothing left. For those resolutions are framed in sympathy with the outside pressure, and, though couched in the soft, persuasive language of Mr. Winthrop, they are such as we cannot accept, at least if the impression produced by the first reading should continue after a more careful perusal."

Again, still later in October, he writes :

"To-morrow the debate goes on. I am compelled to be silent, and yet I am prepared for action when the proper time comes. I do not regret that I came. I only regret that our delegation is not full. * * * Speech would accomplish nothing, and might do harm. By to-morrow night we shall draw nearer the end. How strange it is that churchmen cannot see that the power of the Church is to keep herself aloof from the political agitations of the day and wait to see the purposes of GOD as they are developed. We can neither retard or hinder. But I fear that this is a wisdom above and beyond our times. I shall rejoice if these prognostications are without foundation."

It is cause for special thankfulness to GOD that the American Church, under the peculiar trials of the period, kept herself as free as she did from political entanglements. The denominations around had thrown themselves with vindictive zeal into advocacy of the War, and had sought in varied ways to ally themselves with

the Government in its prosecution. An outside pressure was brought to bear upon the Church to lead to a like course. Happy it was that so little was done by the Church in her corporate capacity to compromise her true position of separation from the State and to commit herself to positive acts, that upon the termination of the War would have precluded her from an easy and peaceful reunion with the Church in the seceded States. Hence, upon the conclusion of the War, by the triumph of the Federal arms over the South, there were no formidable difficulties in the way of the restoration of the union of the Church in the opposing sections of the country.

Accordingly, when the General Convention met in Philadelphia, in October, 1865, all obstructions to a full and happy reunion of the Church, North and South, were gradually removed; and from that convention dates the re-identification of the Church in all parts of the country in her one faith, one worship, and one polity. Dr. PINKNEY, as one of the clerical deputies from Maryland, was present at its sessions. It was a memorable occasion. The whole Church, North and South, was looking with intense interest and anxiety to the proceedings of the body. Dr. PINKNEY took no active part in the discussions relative to the admission of the Southern dioceses into full reunion.

He refers to them in his letters to his wife. In the early stage of the session he writes:

"So far as we have progressed all is going on nobly. We signed the testimonials of Dr. Quintard, Bishop-elect of Tennessee, and he will be consecrated to-morrow or next day. The House of Bishops have already acted, and most wisely. A storm is threatened in ours, but I still think there is not vigor enough in the men to wake it up. The house is conservative, and that will be the antidote."

Again he writes:

"We still have a quiet time—much discussion, but little acting. Our legislation is so far conservative. A resolution was offered to add to the Litany the suffrage asking the LORD to send forth laborers into the harvest. Judge Chambers opposed it in a very impressive speech, and advised caution in changes affecting the book of Common Prayer. I thought and felt that the warning, good in ordinary times, was needless in this particular; and, for the first time, I ventured to express what I thought. I reminded the Judge and the convention that it was no strange thing—that additions had been made by single Bishops for extraordinary occasions—and that nothing could exceed the beauty of the introduction of the Saviour's words of prayer into the Litany. I argued that we were competent in this case to act for ourselves. * * * It is terrible to speak before these reporters, for they never get you right. I dislike so much to take up the time of the convention that I can never do the subject or myself the justice that I should. I shall never overcome the diffidence under which, in all my ministry, I have labored. But, fortunately for myself and the Church, I have no wish to participate in debate. I like this convention as well as any I have attended. But yet I love my own study and quiet home more. All that gives me uneasiness is the inability to meet the demands upon my time and responsibility."

Towards the close of the convention he writes :

“The last rock is passed, I hope, and the sea is calm, and the good ship is on her way, sails all set, and the crew one in aim and effort. Mr. B. threw a firebrand into our midst to-day, but the convention, North, South, East, and West, extinguished it with a determination and spirit that he must have felt. How strange it is that great men are so deficient in large-hearted charity.”

Dr. PINKNEY's reference in this paragraph of his letter is to the resolution introduced into the House of Deputies by Mr. Horace Binney, a distinguished deputy from Pennsylvania. The reader is referred to the *Life of Bishop Kerfoot*, by the Rev. Dr. Hall Harrison,* for a very interesting account of the circumstances under which Mr. Binney's resolution was brought before the house, of the action of the body upon it, and specially of the agency of Dr. Kerfoot, then of Connecticut, in securing by a bold and manly speech its rejection by a large majority—a most happy circumstance for the future peace and reunion of the Church.

* Vol. ii, pp. 390-'95.

CHAPTER XVI.

BISHOP WHITTINGHAM DECLINES TO VISIT HIS CHURCH—WORSHIP IN THE
MEDICAL COLLEGE—RETURN TO HIS CHURCH—LENTEN SERVICES. 1863.

TO ADD to the trials and embarrassments of the rector of the Ascension, and to those of his parishioners, a still further difficulty arose in the spring of 1863. Dr. PINKNEY, upon learning that the Bishop of the diocese was to make Episcopal visitation to the churches in Washington city early in May of that year, addressed a respectful request to the Bishop that the parish of the Ascension might be included in the visitation. To this letter the Bishop replied, declining to make an appointment for visitation to the parish of the Ascension; and he requested Dr. PINKNEY to take his candidates for confirmation to the Church of the Epiphany or to St. John's Church. The Bishop based his request on the ground of his "bodily condition" and "courtesy to himself," significantly adding that "such a course would not only suit his (the Bishop's) limited convenience," but would "also obviate other difficulties which might arise on his (the Bishop's) part."

Under the circumstances the rector of the Ascension declined to comply with the request, and fully and frankly stated his reasons. In reply to this letter the Bishop, on the 9th of May, 1863, expresses his regret that Dr. PINKNEY did not think it best to present his candidates to either of the other churches that had been named, and then adds: "I find that a visitation is not canonically due to Ascension parish until September next. Before the fixed limit of previous notice of a visit at that period I shall have had time for consideration whether the existing relations of the rector and vestry of Ascension parish with the Bishop of the diocese are such as to allow of my making the desired appointment, with due regard to the requirements of my office."

To this communication Dr. PINKNEY replied at length. He deemed it due to himself and to his official position as a Presbyter of the Church in parochial cure to vindicate himself from the seeming imputation or charge that his canonical "relations," as the rector of his parish, towards his diocesan, were any other than those of all rectors in fair standing before the Church, and that in so far as those relations were altered it was not the result of any uncanonical action on his part; that in fact the whole matter touching his relations with the Bishop of the diocese in certain recent occurrences had been before the Standing Committee under formal presentment by the Bishop, and that the

Standing Committee, by their unanimous action, had declared that there were no grounds for trial or action in the matters complained of, and that he stood fully acquitted and without offence; and that where the principle, touching the rights of himself as rector and of his parish, in regard to Episcopal visitation was involved, there was no ground or claim for courtesy; in fine that he "protested, not against the postponement of the visitation, but against the reason assigned for it."

To this communication the Bishop made no reply, and the correspondence closed.

These facts are recorded because it is due to the truth of history that they should be presented. There are many trying experiences that enter into an earnest life where that life is brought into contact and collision with other lives. However much it is to be deplored, it will be found that men of sterling worth and of great piety will sometimes differ essentially as to the lines of their respective responsibility and duty, and so be forced by their convictions into positions of painful controversy and into directly opposing courses of action. It is no part of a true and faithful biography to ignore or conceal such facts as they come up in the lives of the best of men.

No one doubts the thorough sincerity and earnestness of Bishop Whittingham in the determinations and acts that marked his course, and gave to his Episcopate such prominence during the Civil War, and which also brought to the Bishop himself so many personal and official troubles. In the intensity of his convictions of loyalty to the Government he deemed obedience to the call of the civil authority for religious services to be a duty, to be enforced upon the clergy by ecclesiastical penalties. He was conscientious in the course he pursued, however unfortunate for himself and the Church were the results.

Nor can any one fail to see that the rector of the Ascension, who by his life-long residence and faithful ministry in the diocese, had established for himself a name and a character of most loyal devotion to truth and duty, was, on his part, only acting out his firm and honest convictions in maintaining under the most trying circumstances the rights and privileges of his priesthood and pastorate in the Church of GOD.

The candidates for confirmation in the parish of the Ascension were afterwards confirmed by one of the Bishops of the Church acting under the request of the Bishop of the diocese, whose increasing infirmities precluded him from any visitations beyond the city of Baltimore and its immediate vicinity. And so all further conflict between the Bishop of the diocese and the rector of the Ascension respecting the canonical requirements of Episcopal visitations was happily avoided.

The seizure and occupancy of their church by the military

power made it necessary that the rector and vestry of the Ascension should seek out some building where the divine services could be conducted. Very soon there came to their help one who then and ever afterwards proved himself to be one of the dearest and most loving of Dr. PINKNEY's friends, and who also in subsequent years became noted for his large and liberal benefactions to the Church. This friend was Mr. W. W. Corcoran. At that time owning a commodious building on H street, between Thirteenth and Fourteenth streets, which was used for medical lectures in connection with the Columbian University, Mr. Corcoran generously proffered its use to the rector and congregation so long as they should need it for the church services. To this building the congregation repaired, and continued to worship there until their own parish church was restored to them and could be sufficiently cleansed and repaired for occupancy.

The church building was surrendered by the Government towards the close of April, 1863. A rental was paid to the vestry for the period of its occupancy, and also a special sum of about \$500 for repairs; neither of which sums, however, was half sufficient for its restoration. The church, when vacated by the military, was left in a horribly filthy condition; the furniture destroyed; the sash and windows broken out; the walls defiled with obscene pictures; and the very chancel made a place for refuse.

It involved, besides the allowance made by the Government, heavy expenditures for the repairs; and, in his convention report of the next year, Dr. PINKNEY reported the sum of \$3,000 as raised for the church purposes. The work of restoration went on as fast as possible; and after Easter, of the year 1863, the rector and his congregation were able to reoccupy the church for the divine ministrations.

Allusion is made in the following letters to the usual Lenten services which he had held during the season, and to the reoccupancy of the church; and, in reading them, one cannot fail to note how uncomplainingly and cheerfully Dr. PINKNEY went on in his ministerial duties and in literary studies.

It had been his wont from the beginning of his rectorship in the Ascension to hold, during the forty days of Lent, a daily service of morning and evening prayer, and once or twice on each day during the whole season he would deliver a lecture, usually extempore. The morning prayer, held at noon, could not be largely attended; but the evening service, held at the hour of twilight, found every day a large congregation present to engage in the service and hear the lecture. These lectures were deeply interesting, full of spiritual unction, and most searching to the conscience. When the joyous festival of Easter was come and gone his friends could see from the pallid countenance and the wearied look how exhaustive had been the fasts and labors of the precedent Lent.

And yet a letter written to his wife after the Easter of 1861, when the political skies were so clouded, shows the relief and the joy that came to his heart from the sacred services :

“ WASHINGTON, 1861.

“ MY DEAR BETTY : I have been overwhelmed with duty, and have delayed writing each day as I thought I should be able to go out in the afternoon. We had a glorious Easter service—flowers most exquisitely grouped and of the most exquisite texture and fragrance ; music remarkably fine ; an overflowing congregation ; the largest communion I ever had. Everything went off beautifully, and I hope the sermons were not altogether unworthy of the occasion. The day was beautiful. The only thing wanting to my enjoyment was the consciousness that no familiar face from Bladensburg cheered me. However, this must be so, and I submit. I receive much kindness from the people here, and much consideration ; and I ought to be thankful. I have had some very *ill* people, and could not leave, and may not be able to do so to-morrow. I will if I can. I have not stopped to dinner until Monday. I asked Captain Hunter to ride from the depot in my buggy and to let you know why it was that I could not get out.”

But while under the glow of this Easter joy he could add in the same letter, rather plaintively :

“ I sometimes think that I must give up this sort of life—on my feet all day and at work the rest of the time—or else trudging down to the cars and then to Bladensburg ; so tired that sometimes I feel as though my back would give way. However, it is for the best. I go to officiate in part at the wedding to-night. I wish you could have seen the flowers. Give my love to Ogle and Amelia.

Affectionately,

“ W. P.”

The following letters to Judge Huntington refer to his Lenten services, studies, and the restoration of his church by the military authorities :

“ April 14, 1863.

“ DEAR JUDGE : I suppose you are enjoying this fine weather and regaling yourself with the beauty of Hartford, and preparing yourself for the rough wear and tear of Washington. I have just emerged from the labors of Lent, and, strange to say, none the worse for the severe labors of the season. I delivered one lecture on two days, and two lectures on the other four days ; congregations uncommonly good. The services in Passion Week were peculiarly well attended and interesting. I drew my lectures from the Gospel Lessons and Psalter for each day as they seemed to be most appropriate. It is remarkable how admirably they harmonized with the season. One difficulty I had to encounter was the presence of a professor of theology, who held out to the last. Y. attended several. He urged me to lay aside manuscript sermons, but in this I do not agree with him. For, it seems to me, writing is essential. On extra occasions, such as daily lectures during Lent, I think it is perfectly legitimate to fall back on extempore talk, taking care to give as careful preparation as possible ; but no wise man will, I think, forego the labor of careful composition. In laying out the subject-matter of the Lent lectures, I went through a good deal of hard study, especially of the exegetical kind, and thus accomplished more for myself than I probably would have done without such stimulus. We are a strange order of beings. We work best under the spur.

“ I have been relieving myself of the weariness of study in one particular line by perusing some of the speeches of Burke, Pitt, Fox, and Erskine ; and

really it is a wonderful study to trace out the skill of the mode of constructing a speech displayed by those masters, to say nothing of the breadth and scope of thought that pervade all they uttered. I do not know how it is with others, but I have always found great sharpening of such faculties as we have in an occasional stepping aside from the beaten path. But a truce to this personal disquisition. I always feel, when writing or talking to you, that I am privileged to write and talk just as the spirit prompts me. There is a peacefulness in the paths of literature, an elevation in the companionship of those who have most excelled, that is peculiarly refreshing in times like these. There is a freshness in investigation of the truth that falls like the early dew on the soul. I was particularly interested in the discussion of the 4th verse of the 24th of St. Luke, a passage that I have often read, but never before fully realized, and yet I sometimes shudder when I think of the feeble grasp of truth we have.

"The church is given up. The worst abuse is in the chancel, of which a bath and water-closet were made. How strange it is that there should be so little reverence in the minds of men. The railing was thrown out as common lumber. However, I hope we shall be in it soon. Love to all. Believe me, dear Judge,

"Your attached friend,

"W. PINKNEY."

To the same :

"April 24, 1863.

"MY DEAR JUDGE: Feeling like holding a sort of familiar talk with you, I will not pause to inquire whether the forms of good breeding compel me to wait until my last is answered, or indulge myself in the fashionable habit of complaining that it has not been, but sit down in my chair and begin without regard to the method of my talk; trusting that you will give it shape when you come to supply your part of it. Well, to begin. The church is restored at last and five hundred and seventy dollars awarded for repairs. Mr. Brown says it is about one-half of what it will cost to place the church as it was when it was taken. The Epiphany had no basement and they received \$500. However, we are compelled to take this or nothing. We shall cleanse the church and then go into it, leaving repairs for the future.

"To pass from this to a more agreeable topic. I have just arisen from the perusal of the last number of the *Review* which I supposed had died of plethora long time ago. You know that as a *Review* I was of opinion that it had of late years signally failed. Occasionally there was a bright spray—a very racy and well-executed article. But a view of some able and ingenious book, good or bad, there was none. I think the *reviewing* character of the work the most valuable feature in the enterprise. * * * I have read Dr. Mahan's reply to the heretical bishop (Colenso), and it does not exactly please me. It is written with vigor, and exhibits much skill both in the use of argument and of satire. But still it does not meet my expectations. I think it is wanting in the gravity and solemnity that the subject demands. I do not at times altogether like the line of the argument. I think that some infidels would not be impressed by it, and that some, who would fain find excuse for their sins, would be, in all probability, not stayed in their downward course by some things that are said in it. It smacks a little too much of the German for my taste. But observe, this is only in reference to a part, and of that I would speak modestly. For Dr. Mahan is a ripe scholar, a profound thinker, a bold, original, and eloquent writer. I much question whether such books are worth answering at all. They had better be left to their own speedy *decomposition*. * * *

"I got through Lent very well—lectured twice a day on four days, and once a day the balance. I am occupied now with two lectures a week on confirmation. So it goes. I have written two sermons this week, and delivered one lecture and prepared to deliver another, but am weather-bound—the

waters* being too high to admit of travel. Mrs. P. says she has had a delightful time with me to-day : not being able to satisfy me that it was a providential interposition, whereby I was made the gainer of her fascinating company, and to be therefore hailed with something of transport, and that her peace began when I began this to you. To tell you the truth, the idea of being behind an appointment is really a sort of torture to me. I could walk if I could cross the water ; but that is impossible. Dear Judge, I must now bid you good-bye. When will you show us the light of your face ? Love to all. Have the absent ones returned ?

“ Yours affectionately,

“ The Hon. S. H. HUNTINGTON.

W. PINKNEY.”

Thus hopefully and uncomplainingly did the rector of the Ascension bear up and work on, under the trials of his position during the prosecution of the Civil War. While he abstained in public from all reference to, and discussion of, the warlike movements and agitations that were going on all around him in the city of Washington, he felt very deeply the evils of the times, especially as they bore upon the work of his ministry. He expressed his thoughts and feelings very freely to his friend, Judge Huntington : and in July, 1864, deprecating the act of the Government in drafting clergymen for the War, he thus wrote :

“ With you I feel that the judgment of GOD is now producing its proper fruit ; and that darkens the cloud to my view. I see unmistakable signs of a hardening process, not only in the careless and worldly-minded, but in the professed children of the kingdom : and that makes me tremble for the future. And one sign of the degeneracy of the age, which has passed without comment, so far as I know, in any quarter, is to me alarmingly portentous. I mean the drafting of the clergy for war.

“ David was not permitted to put his hand to the Temple because he was ‘ a man of war,’ and here in a Christian land the ministers of Christ’s Gospel are embraced in the drafting system of the Government, and liable to be called from their only legitimate work to a work of blood. What must GOD think of this endeavor to secularize His clergy, and how must it react for evil on the misguided policy ? I deny the right. Our calling is spiritual, unearthly, and no act of Government can secularize it. In my own State we are pronounced incapable of holding office, and, I think, wisely. ‘ Let the dead bury their dead.’ Upon what principle then can we be made to mingle in the wars of earth ? I only wonder that a Christian laity can stand by and see this wanton degradation of the ministry and not utter their protest in thunder tones. I judge not others : but no power on earth could make me do what I conscientiously believe is inconsistent with my calling. I do not know that you agree with me. I write freely because I write to you in the sacredness of Christian friendship and seek no disguises.

“ I am delighted to think that you are in the quiet enjoyment of home, and trust it will conduce to your health as well as happiness. As for myself, my life is a constant whirl. Duty rising higher than performance every day and wants ever demanding, but never receiving supply. I see but little of home, and that little is sadly occupied with professional duty in the study. But I must be content. I have had two very interesting cases of sickness, which have occupied hours of the day. Sunday week, after preaching twice and attending a funeral, I undertook to sit up at night, and was taken very sick about four o’clock, having ten or twelve attacks between that and twelve. I have been feeling badly ever since ; but I am better to-day.”

* The Northwest Branch empties into the Eastern Branch of the Potomac just at Bladensburg, and the waters are sometimes too high for crossing, even over the bridges.

CHAPTER XVII.

HIS POETRY. 1864-'66.

FROM early life Dr. PINKNEY evinced a peculiar talent and a special fondness for poetic composition. His vivid and picturesque imagination led him irresistibly to seek expression for his thoughts and feelings in the forms of verse. While he laid no claim to the higher order of poetic power and inspiration, he yet possessed in his soul such fulness of thought and wealth of imagery that he was able with ease and great fluency to embody in the forms of verse the spirit and the language of true poetry. His versification is so simple in diction, clear in thought, and smooth in rhythm that no labored effort is requisite to understand him. Simplicity and melody were the characteristics of all his poetical compositions, which were for the most part upon subjects and on occasions that did not call for any elaborate or highly-wrought expression of poetic power and gifts. They were written chiefly for his own recreation; and whenever he gave them to the press for publication it was with the hope that they would serve to enkindle in the minds of others the same glowing thoughts and feelings that filled his own soul. He wrote from time to time a considerable number of fugitive pieces, many of which he did not preserve and of which he made no record, and some of them were strikingly beautiful in their simplicity and pathos. Sometimes in writing to a friend he would append to his letter a few impromptu verses; and he has been known, when on a visitation, to go quietly to the rector's desk and throw off some appropriate verses, full of tender thought. Besides the two small volumes of poems which he issued from the press, he wrote very carefully some brief poems which he caused to be beautifully printed on sheets. These he sent to some particular friends, from whom he was always glad to receive expression of approval or any criticism they were minded to offer as touching either the versification or the sentiment. In order to preserve them they are incorporated in this work, and, it is thought, will be found very beautifully illustrative of the sweetness and purity of his sentiments and style.

There were not infrequent interchanges of poetic compositions between his mother and himself. The early death of a favorite child of one of his parishioners in Prince George's county, of whom, as has been previously stated, he published a brief memoir,

"A Flower of Faith," elicited from his mother some touching verses, which were shown to the parents and afterwards published with an obituary by Dr. PINKNEY. In response he writes to his mother:

"I thank you for the beautiful lines you sent me as well as for the feeling that dictated them. They were admired by the afflicted friends of the dear departed child. I will copy off a few verses written on the receipt of the daguerrotype sent me by the parents of my dear little girl. They were, like all my other pieces, hurriedly written. You can show them to my cousin E., not for what they are, but for what they describe. I merely send them to amuse you for the passing moment. I cannot write poetry, and yet the fever of rhyming is not so easily broken as some would imagine. The measure is *sui generis*."

Written in 1850.

O! beauteous skill of human art
 I prize thee well;
 Thou art a cordial to the heart
 And mystic spell;
 I gaze upon those features fair
 By sunbeam painted there.

The eye, the lip, the soft brown hair
 Are all thine own,
 The sweet angelic look is thine,
 Which brightly shone
 When loving accents breathed to thee
 The heart's true melody

I look and fancy I can see
 That deep blue eye
 Still fix its loving gaze on me
 In sympathy,
 Until, the strange delusion gone,
 I find myself alone.

Sweet image of my Emma, dear,
 I prize thee well;
 For though I gaze with falling tear,
 No tongue can tell
 Thy soothing, soft, consoling power
 In this affliction's hour.

I thank the love that thought of me,
 My darling child;
 And by an image true of thee,
 My heart beguiled
 Of those lone hours of deep distress
 In this bleak wilderness.

And O! I trust that GOD will heal
 Our own deep grief,
 And condescend His love to seal
 Which brings relief;
 That we may meet upon that shore
 Where tear-drops fall no more.

His first published volume of poems, "Songs for the Seasons," was written and issued during the troubles of the great Civil War. Amidst the excitements and the perils of the period and during his goings to and from his home in Bladensburg, then surrounded by sentinels and pickets and overlooked by frowning fortifications, his mind turned to the poetic strains of devotion as they centred around the hallowed days and seasons of the Church-year. When not engaged in preparing sermons and lectures or occupied with pastoral work he embodied his thoughts in the little volume of "Songs for the Seasons," which he published in 1864. His modesty restrained him from issuing a large edition of the work. Its circulation was intended to be confined mostly to the members of his congregation, to whom it was dedicated, and to some particular friends to whom he sent copies. Hence it never had any large circulation, was never brought prominently before the Church at large and the public, and so never attracted much attention, and yet he felt that his work was supplying a very manifest need in the poetic teachings for the Church seasons.

In his preface to the work he says :

"In committing this little book to the press, I feel that I am only exercising the privilege of a long-trying and cherished friendship ; for it is designed for my own spiritual charge, and a few who are not of this fold, endeared to me by ties that can never be broken and enshrined in memories that are too sweet to be forgotten. I have revelled in the beauties of the "Christian Year," and, in common with yourselves, I have pondered with delight the sweet and soothing strains of Heber, who has illustrated the same rich field of thought with the genius of a true poet.

"It occurred to me that it was desirable to bring out more fully the distinctive teachings of the Church in her Holy Seasons : and I have made the attempt. * * * It is needless to say that I lay no claim to originality, for that would be simply absurd. The Church herself is not original. It is her boast and glory that she treads in the footprints of the elder age. All that any writer, in either prose or poetry, can accomplish, or be rationally expected to accomplish, is fidelity. There is a rich continuity in the Church's teaching which is truly wonderful ; and those only can comprehend the exquisite beauty of the system who are careful to keep this continuity before them. One Sunday leans upon another, and derives support and adornment from the happy dependence ; while altogether they present that magnificent and gorgeous concatenation of truths which, originating from the cross, find therein their grandest culmination. I have, therefore, woven the Lesson, Epistle, and Gospel into the verse, and made them the chief fountains of illustration."

While preparing the work he writes to his friend, Judge Huntington, as follows :

"I have not yet my full consent to the plan, which I think is feasible, and which, without any captious cavilling, I feel deeply persuaded Keble's Year has left to be devoutly desired. The more I examine him the more am I persuaded that on many of the days he does not bring out fully and distinctly the Church's teaching. Had it not been for the opinion of two or three laymen whose taste and judgment I rely upon, and two of our Maryland clergy of decided ability and taste, one of whom the Bishop de-

clared to be equal to anything, I should have left the pieces on my table where many other things lie. Dr. Huntington's* opinion is worth thinking about and so is Dr. Coxe's.† I have no doubt that his criticism of the language is well founded, and when I hear the particulars I shall be better able to judge. But how to remedy the evil will be a question not easily solved. No man has a richer vocabulary than Dr. H.; but it would be like Saul's armour on David. Occasionally I had to select a word for the rhyme not because I preferred it; and then again I selected a word with a view to popular effect. I think Keble erred on this point, or rather that he rendered his volume more fit for such men as Dr. Huntington than for the mass of readers. I am curious to see the strictures and to profit by them, if they should prove as reasonable as the one you made. Of course I shall tell you frankly what I think of the criticisms. I sometimes regret that I have put you to this trouble, because after all I may be contented with the mere personal amusement the work has afforded me. Since I wrote to you I have received letters from both of the clergymen which urge strongly the publication without delay. * * * I can see many things which I would wish altered—if my power of execution were equal to my conception of what is needed. Indeed that is the case with everything that I write, and I suppose will be until I cease to write altogether."

Upon the publication of the volume, Dr. PINKNEY received very gratifying letters from friends to whom he had sent copies. The following extract is from a letter received from his special friend, Chancellor S. Corning Judd, LL. D., of Chicago:

"I cannot tell you how highly I appreciate and how much I thank you for not only the kindly feeling evinced towards me, but also for the token itself. Its words of erudition, its boldness in the truth, the sweetness of its song, its true poetic ring, its Christian fervor, its soul-inspiring verse, its melting pleadings for Christ, cannot fail to reach the understanding and the heart, and to elevate the very soul. You must not consider me as over-drawing the picture when I say that in my opinion the work places its author in front ranks among the writers of sacred song."

Among the letters acknowledging the receipt of a copy of the "Songs for the Seasons," there was, probably, not one more pleasing to Dr. PINKNEY than that which came from the Rev. Dr. W. B. Sprague, a distinguished clergyman of the Presbyterian Church in Albany, N. Y. The circumstances that first led to an epistolary correspondence between them, kept up with occasional intervals for many years and even to the close of Dr. Sprague's life, were somewhat remarkable. They became subsequently personally acquainted and the acquaintance ripened into a warm and lasting friendship. It seems that in 1851, while Dr. PINKNEY was rector of his parishes in Prince George's county, Dr. Sprague had heard of a published "Thanksgiving Sermon" entitled "The Nation's Truest Shield," which Dr. PINKNEY had preached in Bladensburg in November of the preceding year. Desiring to secure a copy and without knowing who Dr. PINKNEY was, or

* Afterwards Bishop of Central New York.

† Afterwards Bishop of Western New York.

what his church connection, he addressed to him a letter requesting a copy of the sermon. The following is the letter :

“ALBANY, *May* 13, 1851.

“REV. AND DEAR SIR : Though I have not the honor of being personally acquainted with you, I hope you will pardon the liberty I take in asking you to send me a copy of your late sermon entitled “The Nation’s Truest Shield.” The favorable accounts that have reached me concerning it make me very desirous of obtaining it ; and I can think of no way by which I can accomplish my object (for I do not know even where it was printed) but by making direct application to the author. I need not say that I should be glad to reciprocate the favor by any means in my power.

“I am, my dear sir, faithfully yours,

“W. B. SPRAGUE.

“REV. WM. PINKNEY.”

The published sermon was promptly sent with a courteous letter, which elicited from Dr. Sprague this pleasant response :

“ALBANY, *May* 29, 1851.

“MY DEAR SIR : I thank you most sincerely for your kind letter and for your admirable sermon. I know not what relation you sustain to your namesake, the late Attorney-General of the United States, but if you are his son, your sermon would indicate that his mantle had fallen upon you. I have rarely seen a specimen of such glowing and effective eloquence as it contains. * * *

“If you ever come North I need not say how glad I should be to welcome you to my domicile and my pulpit.

“Very truly, your obliged,

“W. B. SPRAGUE.

“REV. W. PINKNEY.”

It was not until August in the next year that Dr. Sprague found that Dr. PINKNEY was an Episcopal clergyman. In acknowledging the receipt of the little volume a “Flower of Faith,” a brief memoir of Emma O. Holtzman, which Dr. PINKNEY sent to him, he writes very handsomely as follows :

“Will you forgive me for not knowing, until I received the beautiful little memoir you have just sent me, that you are not a Presbyterian ? I know not how I fell into this mistake ; but I had never even had a doubt on the subject. It is no matter : your Episcopacy does not lessen my interest either in you or your productions.”

Dr. Sprague was, at this period, 1852, engaged in preparing for publication a series of volumes containing biographical and commemorative notices “of all the prominent deceased clergymen of every communion in this country.” He requested Dr. PINKNEY to prepare, for insertion in the work, the memoir of some recently deceased prominent clergyman of the Episcopal Church. This gave Dr. PINKNEY the opportunity of paying a very just and beautiful tribute to the memory of the late Rev. Dr. George McElhiney, of St. Anne’s Church, Annapolis, to whose eminent character and services in the Church reference has already been made.

From his correspondence with Dr. Sprague, Dr. PINKNEY formed so high an estimate of his literary culture that, when about to issue the "Songs for the Seasons," in 1864, he sent to him some of the *MS.* sheets for examination and criticism; to which Dr. Sprague felt forced to reply:

"I am not a poet, and if I were to attempt anything like criticism upon any poetical production I should know beforehand that it would be worth nothing. And now having made this frank avowal, I have no hesitation in saying that the two pieces you have sent me seem to me uncommonly beautiful. * * * If I had read these pieces, without knowing who was the author, I am sure that I should have pronounced them the productions of a superior poetical genius. I shall look for the volume with great interest. * * * I do not expect to like it any the less on account of its being distinctly Episcopal: for I have long since so far schooled down my sectarian prejudices, if I ever had any, that I can enjoy the services or the literature of any evangelical communion."

And again, upon the receipt of the volume, he writes:

"I congratulate you that you were made—which I was not—a poet; and as long as you are able to write such books as this, I am sure the world will thank you for keeping at it."

Strong and decided as were Dr. PINKNEY's Church principles and convictions, they in no way interfered with most pleasant association with the members and the ministers of other religious communions. His own convictions were well known and respected, his character so transparent, his deportment so courteous, and his geniality so attractive, that all to whom he was known could appreciate and love him. Some of his warmest friends and admirers were found outside of the fold of his own Church.

Dr. PINKNEY took special pleasure in recurring to his intercourse with Dr. Sprague, from whom, after he had been for more than fifty years a minister of the Presbyterian Church, and the editor of many important publications, and was retired, he received in July, 1870, a letter, saying:

"Here I have been with my family in this beautiful town of Flushing for nearly two months; and here I expect to be during the residue of my life. Our place, including its surroundings, is almost unparalleled in beauty; and the people, as far as we have seen them, seem very kind and friendly, and many of them highly intelligent."

He then adds the congratulatory words:

"Allow me to say that I was not a little gratified to hear of your elevation to the Episcopate: partly because I am interested in whatever has a bearing upon your comfort and usefulness, and partly because I cannot doubt that the appointment is favorable to the best interests of our common Christianity. May you long be spared to discharge the duties and wear the honors of the office!"

As further illustrative of his diffidence and hesitancy about publishing any of his poems, the following extracts from a letter

of his to his friend, Dr. J. H. Alexander, are here given. The letter is dated October 17, 1864. The reference is to "The Songs for the Seasons:"

"I am about doing a very questionable thing, and if it was not for the many cares you have, and the calls upon your time, I would have troubled you with a partial inspection of the work. It occurred to me that I would have some recreation the past summer, and seek repose from the unhealthful excitement of the times in an attempted versification of the seasons from Advent to Trinity on the basis of the Church's teachings, which on a study of Keble I found had not been attempted. Your work was before me, but that was on the 'Introits,' and did not pre-occupy the ground. And here you will permit me to say, that I have been more forcibly struck with the singular beauty of that work upon a second review. It is indeed a gem. And if you had traversed the path, I should not have attempted to amuse myself in that line of thought. I wrote for my own amusement, and with no intention to submit it even to a partial publication. Lewin and several of the clergy strongly pressed me to put it in print, and I have partially consented. It is a venture and may be ill advised. Dr. Sprague, of Albany, has also urged me to go on. As I said, I did not trouble you because you have really so much that is more weighty upon your hands, so much on which the Church's welfare in our midst depends, that I did not think it would be right. Besides, your friendship for me would have made it sad for you to have said, pause, where they counselled, go forward. I shall be in Baltimore on the 27th; and perhaps I may still submit some one portion to you perusal; say, Epiphany and its successive Sundays, or the Holy Week. Love to all.

"Yours affectionately and faithfully,

"JOHN H. ALEXANDER, LL. D.

W. PINKNEY."

About fourteen years after the publication of "The Songs for the Seasons," Dr. PINKNEY, then Bishop, sent to Miss Eleanor Lewin, eldest daughter of his dear friend, Rev. Dr. Meyer Lewin, as a memento, a copy of the volume with interlinear and marginal emendations written with his own hand *in ink*—alterations which he thought would improve the versification, if they did not add to the sentiment. He accompanied the gift with the following letter:

"January 3, 1879.

"MY DEAR NELLIE: There were defects in the rhyme and the metre which escaped my notice at the time. Such defects occasionally occur in some of our most admired hymns, and in some of the best productions of our best poets, as in the hymn 'Hark! the herald angels sing,' where 'Bethlehem' rhymes 'proclaim.'

"But they are blemishes, and I wish to remove them while I live. No other edition will ever appear. If I could roll back the tide of time or obliterate its traces, this would soon disappear. As I cannot, I desire to leave this edition as correct as possible even though I run the risk of taking out the nerve of the expression in homage to the rhyme. You have one thought to abide with you when I am gone, and that is, that my own hand is mingled with the printer's type.

"A Happy New Year to you. Time flies. The shadows are beginning to fall thickly on my path. My work is nearly done. Poorly I know it to be. You are in the early dawn. With a mind richly stored, and a heart fresh as the lily cup with the dew on it, and bright as the bird of hope just from

his softest nest can make it, you do well to be glad and lift up your soul in praise.

"I have been occupied the last two days in getting my papers in order. This is now finished. It grieves me that much wiser, stronger, better men than I were not called to the seat of power I hold. But there is a touching mystery in this. They are reserved for the higher service in the bright Upper Kingdom. They are waiting *now* to reign as kings then.

"Your dear father and mother have great cause to be thankful to GOD for their children; all of them well and doing well. Willie, if he lives, will fill up the measure of his father's brain, and I hope he may live to take up his staff, for I think the father, great as he was, will be honored in the son. A Happy New Year to you all.

"Affectionately,

"Miss NELLIE LEWIN.

W. PINKNEY.

"You are one of three or four for whom I have done this. I flattered myself that the handwriting would atone to you for the blotting of the sheets."

A few years before the above letter was written, Bishop PINKNEY had sent to the same young friend, as a birthday gift, a copy of a collection of poems entitled "The Songs of the Spirit," which contained one of his own poems taken from the "Songs for the Seasons." Miss Lewin, in thanking him for the gift, expressed her gratification in finding in the collection one of his own poems.

To this the Bishop replied:

"Bishop Pinkney to Miss Eleanor Lewin.

"November 28, 1873.

"MY DEAR NELLIE: I thank you for your very sweet letter. So you passed over the rich, rare gems in the collection, with centuries of polish upon them, to take up a poor pebble that was washed on the shore only a few years gone by. You passed by the diamond thoughts that were flashing from every page, to look at a little dew-drop that dissolves at the touch, and that, too, a dew-drop not distilled from the skies, but born of earth. Well! so it is, my child. Affection often blinds us to the beautiful, and magnifies a trifle into something of value.

"The volume has poetry in it, and you will not fail to find it out. Already you have given good promise of a skill in poesy, which will develop, I doubt not, in something that may be gathered up by and by more akin to the diamond than the pebble. Love to all.

"Yours affectionately,

"W. PINKNEY."

In 1869 Dr. PINKNEY issued from the press another small volume of poems, entitled "Ernest Murray: or a dream of life," with numerous "sonnets" appended. Like "The Songs for the Seasons" it was dedicated to his parishioners, but in this case "to the young members of Ascension parish," with the purpose that the proceeds of sale should be given to "The Ladies' Association for the benefit of the church." Only a limited edition was published, and no special efforts were made to promote its sale. In his dedication of the work he says:

"I have indulged myself in a dream of life. Some may think it too highly colored, but still it is life as it should be, and as, by the grace of GOD, it may become. If I should, in this little, unpretending volume, touch one chord of feeling in your bosom, or communicate to you one thought worthy of being remembered, or be able to add a mite to the fund now in the hands of the working ladies of the parish, whose self-sacrificing labors have been my solace and my joy, I shall have attained all that I could desire.

"You will accept the offering as a pledge of no common love for those who have never failed in tender love to me."

The poem, in blank verse, is a singularly touching and beautiful story of early love and wedded life, at first full of domestic bliss and hallowed joys; then of woman's unfailing devotion in holy trust, and prayer, and wifely love, under and all through the change that passed for a season over "love's young dream;" and finally of the sweet return of tender love and wedded joy in a happy Christian home sanctified by deeds of piety and charity in the communion of the Church.

The concluding paragraph gives its moral:

"A moral learn. How potent is the spell
Of woman's faith in this dark, fitful hour!
How vigils kept, and words of silent prayer,
Are blessed of GOD the ills of life to heal!
They are so like the secret, subtle powers
That rule the air and mould the earth at will;
The all-pervading light, the pearly dew,
That one can scarcely tell the force he feels.
And still another moral lies concealed
Beneath the web unwoven of a life
Which all who on it gaze may emulate.
It is, how sweet a homestead may be made
By unpretending, meekest deeds of love;
How much of music may be wafted o'er
The social board where, each returning eve,
The loved ones gather to disport in smiles,
And every string to melody is tuned
By those who skilful are in the great art."

The "sonnets," fifty-two in number, appended to this poem, are upon a variety of subjects, some addressed to persons, some "in memoriam," and some on reminiscences of places; and in all of them there is the same sweet flow of thought, feeling, and diction that characterizes all his poetry.

The brief lyrics, already referred to, which he wrote at intervals, and later in life, and were printed on leaflets, are here introduced in *full, as printed*.

In 1880, he wrote and had so printed "The Old Clock." The Bishop's preparatory note, and the monogram itself, sufficiently explain the circumstances. "The Old Clock" was an heirloom in his wife's family, and as it stood upon the mantel in his Blenheim home, and was daily looked up to in noting the hours as they passed, his thoughts clustered around the history and asso-

ciations connected with "The Old Clock." In fancy he makes it tell its own history :

THE OLD CLOCK.

This old clock was imported from England by Edward Lloyd, whose son was governor, and taken to his beautiful estate, Wye, in Talbot county, Maryland. On his death it was removed to Annapolis, where it stood for years in the old Lloyd mansion. It was then removed to Blenheim, near Bladensburg, Prince George's county, where it still is. This was the family residence of Richard T. Lowndes, Esq.

It rests on two marble pillar, and is surmounted by a large brass eagle, with outstretched wings. The mechanism is antique, dating back over one hundred years.

W. P.

An old-time clock essayed to tell
Its history to me;
A strange and checkered tale it is,
Of sorrow and of glee.

My first sweet home beyond the seas
Was England, free and grand,
Whose palaces and castle towers
O'erlooked the rock-girt strand.

But of those early sunny hours
'Tis little I can glean,
Save that in gallant ship I roved
O'er ocean's silvery sheen.

I listened to the piping breeze
Which filled the flowing sail;
I heard the tempest's deafening roar
Which made the stout heart quail;

I gazed upon the foaming deep,
The waste of waters 'round;
And revelled in the beautiful
And terrible profound.

There is a nameless majesty,
A secret, potent spell
In ocean, when at rest it lies,
As in its wildest swell.

Old ocean passed, we neared the capes
Which stood out from the shore;
And then I felt that I should rove
That heaving sea no more.

* * * *

From this time forth the Western world,
A land surpassing fair,
Became my happy, bright abode,
Happy beyond compare.

'Twas on a sweet, autumnal morn,
This old clock said to me,
When first I saw the banks of Wye,
My rest beyond the sea.

A resting-place most fit it was,
 Emblem of England's pride;
 For, though no massive fortress frowned
 Across St. George's tide,

There was enough of wealth and power
 On beauteous banks of Wye,
 The England I had left behind
 To picture to the eye.

A lawn of velvet, fresh and green,
 Lay stretched serenely there,
 While feathered songsters trilled their notes
 All blithely on the air.

The owner of that lordly place,
 Of English birth and name,
 Though not a subject of the realm,
 Sustained its ancient fame.

How long I stayed, or what I saw,
 While resident at Wye
 Is living now in echoes soft,
 Enshrined in memory.

* * * *

Next I was called to chime the hours
 Near Chesapeake's blue wave,
 Where Severn rolls its silver tide
 And Anne's town is laid.

They placed me on an antique board,
 To tick the lapse of time,
 And all within the mansion heard
 Rich music in my chime.

The lady * I remember well,
 Who graced the parlor where
 I stood; the chronicler of joys
 That bloomed and blossomed there.

She was the paragon of all
 That constitutes the power
 Of woman in her fairest form,
 The gem of Eden's bower.

The young and beautiful and gay
 Disported in her smile;
 The old, whose locks were turned to gray,
 E'er turned to her the while.

A clust'ring band of maidens fair,
 Like dewy buds in May,
 By many winning arts conspired
 To lengthen out the day.

Or in the quiet hours of eve,
 When shadows near are cast,
 With smile and joyous laughter made
 The minutes fly too fast.

* Mrs. Lloyd.

A poet's eye * oft looked on me ;
 And yet, 'tis strange to tell,
 He never with his tuneful lyre
 Once thanked me for the spell

With which I soothed the passing hours.
 As swiftly as they flew,
 Turning their leaden wings to joy,
 And o'er them dropping dew.

That poet there a maiden sought,
 A queenly maid was she,
 Of eyes of blue and flaxen locks,
 And air of witchery.

He wooed, and won the heart he wooed.
 A prize of golden hue,
 Yet not one song did he indite
 The old clock fair and true.

He sung of freedom, and the cause
 By freemen held so dear,
 Whose banner waved triumphantly
 When freedom's foes were near.

'Tis true a soaring eagle perched
 Upon my head to rest,
 And yet I failed one chord to touch
 Within his tuneful breast.

* * * *

A custom from the land I left,
 Old England true and brave,
 O'er which St. George's cross doth still
 In holy triumph wave,

The custom, I remember well,
 Was practised here as there ;
 'Twas at the chime of nine to sit,
 The gallant and the fair,

By board with rarest dainties spread,
 And sparkling cup of wine ;
 With flash of wit to season well
 That thrilling chime at nine.

Long years flew by, but still I gazed
 On many a blissful scene ;
 And tick, tick, tick, I chimed the hours
 Which fled like fancy's dream.

* * * *

They took me to an inland home,
 'Mid fields and forest trees,
 Where flowers their sweetest odors flung
 Out on the truant breeze.

It was to me a happy home,
 The days flew swift and fast ;
 And happier hearts rich incense breathed
 Upon them as they passed.

* F. S. Key.

'Twas not the wealth that charmed me now,
 Those acres broad and grand;
 A mirror of St. George's cross,
 My own sweet fatherland.

Oh, no! it was the blending there
 Of loving heart with heart;
 It was the grasp which fondly clings
 With hooks no force can part.

The owner * of that inland home,
 Of noblest form and mould,
 A gentleman he was "whose like
 We'll ne'er again behold."

There was a native dignity,
 A matchless power and grace
 In all the deeds his life displayed,
 And beamings of his face.

Unsullied from his childhood hours,
 Untouched by taint of earth,
 A diamond of the brightest ray
 Could scarce reflect his worth.

Well read in England's classic lore,
 Endowed with native wit;
 The very realm of dulness he
 With beams of gladness lit.

Britannia's list of lordly knights
 No nobler name displayed;
 The green sod, let it lightly press
 Where his fair form is laid.

* * * *

The lady † of that mansion, too,
 Of gentleness made up;
 Her voice was feeling's magic tone,
 Her heart was feeling's cup.

Though reared in stateliness and pomp,
 With every want supplied,
 She meekly bowed her head, and smiled
 When blessings were denied.

To cheer the path by sorrow trod,
 To smooth the rugged way,
 She labored on in cheerfulness
 And sped the passing day.

The poor ne'er envied her her lot,
 For sure they always felt
 That as a steward of her Lord,
 She with them fairly dealt.

* R. T. Lowndes.

† Mrs. R. T. Lowndes.

The life which sweetly passed below
 In prayfulness and love,
 Melted into the brighter life
 That culminates above.

* * * *

One maid there was, of dark brown hair,
 And one of lighter hue,
 Unlike in form, in features fair,
 Each * had an eye of blue.

They grew together on one stem,
 They drank of common dew;
 Their hearts were blended closer still,
 If e'en their hearts were two.

Two youths † there were in that bright throng:
 The one of sparkling wit,
 The other pure as drop of dew
 With morning sunbeam lit.

But still one other change came o'er
 My life's poetic dream;
 I see it now, I feel it, too,
 A fitful, changeful stream.

Two links are all that now are left
 Upon that golden chain;
 The other links, I trust, repose
 Where loves eternal reign.

Tick, tick, tick, I note the hours,
 A solitary thing;
 Myself alone, unchanged as yet,
 Of changeful time I sing.

Tick, tick, tick, I count the hours,
 From sunrise to sunset;
 And all through life's declining years
 To tick I'll ne'er forget.

I know 'tis sad alone to be,
 Survivor of our joys,
 Where but an echo of the past
 Our sympathy employs.

But still a solace sweet there is,
 A rich consoling power,
 In thought that sorrows all will cease
 With life's fast fleeting hour.

In thought that as the moments fly,
 And time grows daily less,
 My tick proclaims the end of all
 In this bleak wilderness.

And when all chime of hour is o'er,
 And time itself shall die,
 Immeasurable, in waves of light,
 Shall flow eternity.

* Misses A. and E. L. Lowndes.

† Edward and B. O. Lowndes.

“The Song of the Angels,” a Christmas lyric, was written at the close of the year 1882, and a limited number was printed on a beautiful leaflet, copies of which he sent to his friends. It is here given :

THE SONG OF THE ANGELS.

The song of the angels,
How smoothly it glides
Over mountain and valley
And swift-rolling tides,

To the meek ear of faith,
Which drinks in the note,
Surpassing, in sweetness,
All echoes that float ;

From the whisper of pines
And lull of the waves,
To the night bird, that warbles
On trees amid graves.

The song of the angels,
O let it sweep on,
Though mute be their harp-strings,
The minstrelsy gone.

For how can a music,
So marvellous, die,
If faith be the hearer,
With star in the sky ?

The Dome is still lighted
By lamps hung on high ;
The ladder, not lifted,
Is linked to the sky.

Why may not the angels
Still hover on wing,
Ascending, descending,
Glad tidings to bring ?

In cathedrals of old
The song is still heard,
Proclaiming the story
Of Jesus the Word.

The song of the angels
Is ever the same ;
The spark it enkindles
Of love into flame.

For while shepherds no more
Their vigils may keep
O'er flocks in the starlight,
The lambs. and the sheep,

While all may be silent
And hushed in the sky,
There's music still floating
As angels sweep by.

I will not, I will not
Give up my fond dream,
However unlikely
To sense it may seem,

That I, a lone pilgrim,
Those angels still hear,
Who see a bright diamond
In each falling tear.

Give the glory to God,
The song is the same,
The harps are all golden,
The wings are all flame.

The ages roll by me,
I muse by the way,
Each sweep of the billow
Commands me to pray.

The manger still greets me,
The sweet babe within,
The love to redeem me,
From bondage and sin.

No flow in the river
Those marks can erase;
They'll stand there forever,
Bright symbols of grace.

Who then can imagine
That angels no more
Will waft their hosannas
From mountain to shore?

Ascending, descending,
That ladder of gold,
Was not this the bright dream
To Jacob of old?

And when they stood over
The manger that night,
And poured on the chill air
Their song of delight,

Was not that sweet echo
E'er destined to be
The music to linger
O'er highland and sea,

Till lost in the anthem
Of glory and praise,
When the new song is sung
To th' ancient of days?

For one I believe it,
'Tis sweeter to me
Than all below heaven,
Or aught else I see.

I sit by the wayside
With tear in the eye,
My heart, it is heavy,
My burden a sigh.

But in my depression
 I list to the lay
 Which angels of glory
 Made tuneful that day.

As I listen, I hear
 The harpings of old,
 The bright angels I see,
 Yon ladder of gold.

—WILLIAM PINKNEY.

Perhaps the most highly prized of the letters that came to him in relation to his poetical compositions was that received at a later period from his valued friend, Dr. J. C. Welling, President of Columbian University, who upon the receipt of "The Songs of the Angels," at the Christmastide of 1882, sent the following letter :

"1330 19TH ST., WASHINGTON, January 24, 1883."

"MY DEAR BISHOP: I have very sincerely to thank you for your kind note, and for the beautiful Christmas lyric with which it is accompanied. And this time I have had the 'Gentle shepherdess' to share with me the pleasure of reading your tuneful measures. What a fountain of poetic inspiration has been opened in the Christian castaly! A thousand poets have dropped their golden urns into its crystal depths, and yet your 'Songs of the Angels' comes to remind us that we can still write '*labitur et labetur*' in praise of the waters which are as perennial as they are pure and sparkling.

"The old critics seem to have suspected that there was something factitious in the supernaturalism of the classic mythology, and hence they gave to it the name of 'machinery,' when it was applied in the poetic art, and the *deus ex machinâ* became a sort of byword.

"You have made a high poetical use of the mystic ladder which meets us in Genesis and in St. John's Gospel. One of the old Latin hymnologists, Adam of St. Victor, has seen in that ladder a type of Christ; its base rests on earth, in Christ's humanity; its top 'is linked to the sky' because it rests against Christ's Divinity.

"We hope soon to see you in our new home, where I need not say for the gentle shepherdess or myself, that you will always find a cordial greeting, and wishing you all happiness for the New Year, I am, my dear Bishop,

"Most affectionately yours,

"Bishop PINKNEY.

J. C. WELLING."

Dr. PINKNEY in his earlier or later life never sought and coveted praise, flattery or compliments, but with the instincts of a true and noble man, earnestly aiming to do what lay within his power towards all things good and useful, and even beautiful, he thoroughly appreciated such unsought commendations as came to him from those in whose sincerity and judgment he confided. Nor had these the effect of producing in him vanity and self-elation. They rather tended to deepen his Christian humility and his sense of the need of a self-poised character to withstand the allurements of popularity and applause. It has fallen to the lot of few men to receive, as he did, so many strong expressions and tokens of regard and admiration; and yet one could never have known, from anything that he said or did, that he was the

avored recipient of such high laudations. Humility was the beautiful feature in his Christian character.

His last two poems were "A Little While" and "The Old Arm-Chair;" the first written some time before, and the latter after, the death of his wife, probably not long before his own decease.

A feeling of sadness and chastened sorrow pervades them both, but it was mingled with a sweet and holy resignation, and with even joyful anticipations of the glory to be revealed. He felt that he was nearing the end of his own working time; and in the few brief hours for self-musings that he could secure from the active duties of the Episcopate, his thoughts dwelt much on the blessed rest of the faithful departed, into which he was trusting, and even longing, soon to enter to be forever with the LORD, and in blissful reunion with the loved ones gone before. It is thus that we see somewhat of the inner life of the soul.

He had "A Little While" printed in a leaflet. It is here given:

A LITTLE WHILE.

'Tis but a little while
 I toil below;
 The foam is on the sea,
 Winds fiercely blow.
 One star of silver sheen
 Bedecks the sky;
 It glimmers o'er the waste,
 Afar and nigh.

It is the symbol of
 Repose and peace;
 It points me to the time
 When storm-winds cease.
 I hail it in the dawn
 And dewy eve;
 Sweet harbinger of hope,
 The soul's reprieve.

For though that star may fade,
 It is the sign
 Of brighter joys in store,
 A golden shrine,
 Where hearts may breathe once more
 Sweet incense there,
 Or bathe in ocean depths,
 Or lisp in prayer.

Oh! sweet and happy thought!
 Oh! bliss complete!
 'Mid smiles and tears to bow
 At Jesus' feet;
 Then soar on viewless wing
 "'Mid worlds unknown,"
 And gaze enrapt upon
 The great white throne;

And drink the limpid stream
That flows beside
The New Jerusalem,
The Lamb's pure Bride;
And walk the golden streets,
And ever sing
Hosannas to the Lord,
Our Priest and King.

Glide on ye languid hours,
Take swifter wing:
I count the moments o'er,
A weary thing
To this poor, helpless soul
That longs to see
The marvels of God's grace
Revealed in me,

As they will soon appear
The other side
Of life's deep mysteries
And turbid tide;
When every deed is done,
And sorrow past,
I stand within my lot,
Complete at last.

A while to linger here,
To fast and pray;
A little while to sow
Beside the way;
While tears my spirit feed,
And darkness lowers,
With here and there a ray
To kiss the flowers.

A little while, and then,
The palm in hand,
The river in its flow,
And golden strand,
The smile of God within,
The sweet repose,
The heart from sin set free,
As free from woes.

Oh! sweet and happy day!
I wish thee near;
"No wrinkle on thy brow,"
No briny tear;
All hail! a thrice all hail!
I sigh for rest,
I long to lay me down
Upon His breast,

Who died that we might live
Forever more,
And sweep a golden harp
On Beulah's shore.
He still in pity waits,
Locks wet with dew,
Each spot of sin to cleanse,
Each soul renew.

I do not dare repine
 At His decree,
 Who has ordained that I
 Should roam a sea
 So swept by angry storms
 And tossed at will;
 For I can see the bow
 Bent o'er it still.

I do not ask to go
 Before the time;
 I only ask that I
 May hear the chime
 Of bells within the heart,
 Sweet hope and love,
 Which ever music wake
 Like that above.

I only ask for faith
 To keep me pure—
 To nerve me for the ills
 That I endure—
 The star of hope to see
 That glimmers on;
 Till I above it soar,
 All duty done.

—WILLIAM PINKNEY.

“The Old-Arm Chair” was found among his *MS.* papers. It is not known that it was ever printed. The original is marked with his interlineations and corrections, and seems to have been left in a complete state. It is here given:

'Tis passing strange, the old arm-chair,
 Deserted now I see;
 No more those tender eyes of blue
 Look up in love on me.

I look, but still I look in vain,
 No form is resting there,
 The smile is gone, the music note!
 All but that old arm-chair.

And yet it hath a tuneful tongue,
 Sweeter than organ tone,
 Which rings in echoes on my soul,
 Though I am left alone.

I sit beside it as of old,
 I see the image still,
 Which made the valleys smile with joy,
 And each meandering rill.

It breathes on me and oft repeats
 The tale of ceaseless love;
 And o'er the desert waste of life,
 In whispers of the Dove

Who hovers o'er the dark abyss,
And turns my night to day,
Recalling to my anguished heart
Its sure, abiding stay.

It tells me she hath gone before
To wait in patience there,
Where hope is swallowed up in bliss,
A bliss beyond compare.

And as on bended knee I bow
Beside that old arm-chair,
I feel the hallowed touch of love,
While I kneel meekly there.

I would not give the thoughts that burn
Those pledges sweet of love,
For all that earth can yield to me,
As I through desert rove.

That old arm-chair, I hail it still,
So sweet in its repose ;
The ladder on it laid, I see,
With scent of Sharon's rose.

I see her still, as oft before,
Serenely seated there ;
Or else in lowliness and faith,
Kneeling in act of prayer.

I wander on in solitude,
A pilgrim here below,
In hope that I at last may see
The land of golden glow.

And as I sit in silence there,
Or kneeling down I pray,
I catch by faith the angel song
Which speeds the coming day

When tears shall be to diamonds turned,
Those diamond drops of dew ;
And every sigh be hushed in joy,
" All rapture through and through."

These musings on the happy past,
So full of cheer to me,
Appear as angels, sent in love,
To bear my soul to thee,

The LORD of life incarnate word,
Who leads Thy children home ;
And o'er each troubled soul of thine
Whispers the welcome, come,

I'll give you rest, the endless rest,
To burdened souls so sweet,
On Beulah's shore where sorrow cease
And all is love complete.

By faith I see the image still
Which loves to linger there ;
The touch I feel that thrills me now
Of that dear old arm-chair.

It is the soother of the heart,
Link on the mystic chain,
I love it still. It bids me hope,
Nor evermore complain.

'Tis passing strange and wonderful !
No changes do I see,
Save that one loved one less remains
To look in love on me.

I cross the threshold of the room,
Where all that meets my eye
Reflects the joy that once was mine
When not a cloud was nigh.

I pause to catch the music tone,
I fancy I can hear
Those accents soft, that woke a smile,
Or brushed away a tear.

But this I know may never be,
My lot in life is cast ;
It is to watch, and work, and weep,
Till Jordan's waves are passed.

I would not have the cross removed,
It is the LORD'S decree ;
Enough it is to know and feel
The cross is best for me.

It is a cross beside the crown,
My SAVIOR laid it there ;
LORD, give me grace to welcome it,
Till I its jewels wear.

Farewell to all the joys of yore,
Farewell, a sad farewell ;
The golden gates ! they stand ajar,
Where souls in CHRIST shall dwell.

My harp is on the willows hung,
I sit beside the stream ;
'Tis not the stream of Babylon,
Where hope sheds not one beam.

My seat is by Siloam's brook,
Which softly glides along
Through gardens, where the bird of hope
Pours forth its matin song.

One other* now is bowed in grief,
He sighs in silence here ;
Yet none there are who know so well
The blessing of a tear.

* Mr. B. O. Lowndes.

Her hours of life he lived to soothe,
To duty ever true ;
O'er her he shed the heart's warm light,
Or radiant drops of dew.

They lived together, and in peace
They sped the passing hour ;
While each into the other grew
Like leaflets on one flower.

His faith looks up, and on this cross
He sees his Father's will ;
The end of all he waits to see
Revealed on Zion's hill.

One link is all that now is left
On Blenheim's golden chain ;
I pray that GOD may reunite
Those links, in one, again.

CHAPTER XVIII.

MR. W. W. CORCORAN—DEATH OF DR. J. H. ALEXANDER. 1866-'67-'68.

THE circumstances which led to Dr. PINKNEY's first acquaintance with Mr. W. W. Corcoran, so far as known, are of a very interesting character. The generous proffer by the latter of the use of the building on H street for the public services, after the Church of the Ascension, in 1862, had been taken possession of by the military authority for the uses of a hospital, naturally drew the attention of Dr. PINKNEY and his congregation to one who so kindly came forward at a critical juncture for their relief. It is likely that Mr. Corcoran, with his well-known sympathy for the South, may have had his attention specially directed to Dr. PINKNEY, also noted for similar views. However that may have been, a subsequent mutual acquaintance was formed, which ripened into a very strong and enduring friendship, marked throughout its life-long continuance with the most tender evidences and proofs of their mutual love.

The munificent gift by Mr. Corcoran of a costly marble font to the Church of the Ascension was received in 1866 and called for acknowledgment. Dr. PINKNEY, in his letter, while expressing his thanks for the gift, took occasion to speak of the place and need of baptism in the Church of CHRIST, as symbolized by the baptismal font.

Mr. Corcoran had been all along an attendant upon Church ministrations in one of the city churches, but he was still unbaptized and with no personal interest in the subject of religion. Although not a professor of religion, he was a man of large and generous sympathies and of most liberal benefactions for everything that was true and noble and tended to the good of his fellow-creatures. What he needed was the recognition and experience in his own case of his personal need of a Saviour and of the obligations of high and holy service to GOD in the communion of the Church. Dr. PINKNEY was blessed in being the instrument under GOD of bringing that noble man and eminent philanthropist into the communion of the Church: and it is striking to note with what plainness of speech and Christian boldness in all delicate and persuasive, and yet direct and pungent, ways he brought the matter of his duty before the great banker.

Dr. PINKNEY's letter, in acknowledging the receipt of the font, was as follows:

" Dr. Pinkney to Mr. W. W. Corcoran.

" January 18, 1866.

" DEAR SIR: I have been waiting for the arrival of the font to acknowledge your kind thoughts of me and the church at whose altar it is my fearful responsibility to minister; but an act of kindness so unlooked for demands an early acknowledgment, and I now write to thank you for it. You have many friends of long standing who are far more capable of appreciating your great liberality of spirit, and from whom the expression of what they feel could not but be most welcome; but not one of them has viewed with more pride and pleasure your noble acts, and that more noble spirit that prompts to noble acts than myself. I value the gift not so much for its intrinsic value (and it is exquisitely beautiful and rich) as for the sympathy it expresses, and the good feeling of the giver to one who had no claim whatever on your beneficence. While you were abroad I often thought of you, and trusted you would be watched over and guarded until your return, and now that you are at home again, and in view of your liberal gifts to the city where you reside, I trust you may find all of heart happiness that is deemed to be good for you by Him from whom all your good things come. Your gift to the Ascension is a most invaluable gift to us, and, my dear sir, would it be transcending the bounds of propriety for one who does not sustain to you the relation of pastor to suggest that it calls up for review the first and highest duty we owe to GOD in CHRIST? You have wealth, a host of friends, a career of usefulness already past, full of kind deeds to others, all that heart could covet here below; but, without faith in something higher—the meek following in the footprints of CHRIST, which the holy font pledges us to—you know that all is emptiness and vanity. And now, if one who has no right to obtrude his thoughts upon you but the right that one dying fellow-being has to say to another who has bestowed on him a kindness, may, without offence, ask you to look upon that font and all it symbolizes of love and mercy in an earnest spirit, that seeks a divine guide and would find rest for an imprisoned soul, I would affectionately whisper just that one word in your ear to-day. If in this letter there is anything that you would have erased, just run your pen across it; and for the font, and the feeling that dictated the gift, all so unsolicited and unexpected by me, accept my sincere thanks.

" Yours truly,

" WM. PINKNEY.

" W. W. CORCORAN, Esq."

In April following of this same year, 1866, Dr. PINKNEY sent to Mr. Corcoran a little work, the title of which is not known, but from the tenor of his letter accompanying it, it is supposed to have contained a very clear and strong elucidation of Christian truth and of the sacred ordinances of the Church.

Dr. PINKNEY begs his careful perusal of the work. His letter is as follows:

" April 27, 1866.

" Will my much-esteemed friend, Mr. Corcoran, excuse the liberty I have taken of asking his acceptance of a little work, as a slight token of friendship from one who often thinks of him, and covets for him, in the midst of the munificent gifts of Providence, that higher gift which sanctifies and sweetens the rest? It is written with wonderful beauty of style, and illustrated with the most attractive imagery. I know of no work which occupies the ground it takes, and I am fully persuaded that, in those calm, quiet moments, when free from the cares of business and the pleasure of the social circle, you will

find its perusal an intellectual treat and a great practical blessing. It is not possible, my dear sir, for any of us to lose sight of the stewardship we fill, or of the vanity of everything below the skies; and, although it may seem to be presumptuous in one who is so full of infirmity to proffer either advice or counsel to you, there is *that* in the office I bear which justifies my proffering to you a book so full of touching beauty and tenderness of appeal.

"With the monuments of your munificence scattered all around you in the beautiful retreat provided for those who know nothing of the pleasures of the homestead, and the thousand other objects you have patronized, you must still feel that your work is not begun, much less completed, so long as the gift of that noblest of all your possessions—yourself—is withheld from GOD. The Scriptures tell us of those who gave themselves first, and then offered up their memorial of prayers and alms to GOD; and now, my dear sir, is the accepted time, now is the day of salvation—the day and the hour in which you may follow their bright example.

"If, in thus obtruding upon your time unasked, I should seem to transcend the privilege of a friend or the legitimate province of a minister of Christ who is only your fellow-sinner, you will, I am sure, in respect to the motive, overlook the presumption of the act. I might have talked to you face to face, but there is something in the written expression of the feelings of a friend which remains with us, and appeals to us more powerfully still. For that I have a predilection. All that I ask is that you will take this little work and give it a thoughtful and prayerful perusal. Read it when alone. It is full of unction; the sweetest spirit pervades it: it speaks right home to the heart. Its beauty of style and richness of thought will command the respect of your intellect, and the sifting power of the truth it inculcates, and the satisfactory exposition it makes of the great scheme of redemption, will commend it to the heart. The world you have 'weighed in the balances,' and I am sure you have found it wanting. The other world is near at hand. My desire is to see you in earnest preparation for it in the use of the appointed means; and if this little book, which is offered to you in the spirit of unfeigned humility and true friendship, should be blessed of GOD to your assumption of the vows it is your privilege to make as a sinner before GOD, I shall be devoutly thankful. It is as 'bread cast upon the waters.' Once more I must claim your indulgence, and close by signing myself,

"Yours truly,

"W. W. CORCORAN, Esq.

WM. PINKNEY."

Towards the close of the ensuing year—that is, in 1867, Mr. Corcoran experienced a most distressing domestic bereavement in the death of his only daughter, Mrs. Louise Morris Eustis, wife of Hon. George Eustis, who died in Cannes, France, on the 4th of December in that year. Dying at an early age, before reaching her 30th year, under a lingering attack of consumption, from which relief had been sought by temporary residence in the south of France, her death was mourned by a very large circle of friends and acquaintances, and was full of the most poignant grief to the father. Mr. Corcoran had been summoned to Cannes by the increasing illness of his daughter, and was privileged to be with her during the closing days of her life.

While this great affliction excited profound sympathy and grief on the part of Mr. Corcoran's many friends, there was no one who more deeply and tenderly felt it than Dr. PINKNEY, as is evidenced by the following letter of condolence, which he addressed to Mr.

Corcoran in Cannes very soon after the intelligence of the death had reached him :

"Rev. Dr. Pinkney to Mr. W. W. Corcoran.

"December 23, 1867.

"MY DEAR SIR: I was greatly shocked and grieved to hear of the death of your lamented daughter; for, although I had only heard of her by the hearing of the ear, I felt as though I had seen the loveliness of her character, her extreme gentleness, and charming unselfishness. It is almost an intrusion of one who has not walked through the fiery furnace that tries you to proffer words of comfort or offer the poverty of human sympathy; and yet I am sure you will not despise this poor offering from one of the least valued of your many friends.

"I have thought of you, all through this heart-rending trial, from the day you left, amid the gleamings of hope and the dread of impending ill, to this hour, when you are lonely and sad. GOD has ordered, in His mysterious but all-wise Providence, that you who have so often wiped the tear from the eye of orphanage, and soothed so many hearts in their hour of distress by your munificent gifts, should feel the bitterness of the greatest loss that could befall you. You must accept it as His appointment; and, oh! with the many assurances that the death of those we love is a blessing on their souls or ours, and that if we will it, these light afflictions will work for our good, you cannot but rejoice to believe it true. Her very loveliness, the memory of her still more lovely deeds of kindness and mercy to others, her strong hold upon the heart affection of all who knew her, give you comfort in this sad, sad hour. You know that to make her happy, and strew the pathway of her young life with flowers, was the single aim and object of your life; and that is an eloquent soother of the heart. You were with her, and, by a thousand loving offices, you did all you could to win her back to life; and that, too, is a source of sweetest soothing. There is, however, one source of comfort—the great, the only sure source—and that is the cross of Christ. There is one feeling above all the wealth of the chiefest human comfort, and that is, that the sublime belief that GOD gives our loved ones sleep, and that He waits to fill the void which this Providence occasions. That cross is accessible to you; that feeling may be yours. Shall I presume too much on the claims of friendship if I venture to suggest the wisdom of casting your care on Him who careth for you?

"You may plant one flower on her new-made grave which will adorn it more beautifully than the costliest marble wrought by the most cunning artisan, and that is the flower of faith, which is moistened by the tear-drop of patience and is redolent of Heaven. All below the bending blue is vanity and vexation of spirit, and you must now realize it in its full force. None but GOD can fill the void. He can, if the jewel of faith takes the place of the jewel removed from the golden casket of the heart. The tear may gather on our eyelid, and we may grow weary of watching for the returning footsteps of a loved one gone from us which shall nevermore echo on our eager ear, but faith gives us back our dead and reconciles us to our lot. This is not cold philosophy, the counselling of an unfeeling stoicism. Oh, no! It is the sublimest philosophy: the very prompting of keenest, truest sensibility. It is GOD'S own voice to us, 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest;' 'Cast your care on Me, for I care for you.'

"You may, perhaps, think it strange that my thoughts are turned to you; but it is not strange. I have seen the granite of your character tested and proved, and, in sweetest proximity with it, I have seen the heart touched by the sorrows you could not ward off; and that alone has made me feel that in

this dark hour, while the memory of the loved one departed is so fresh, I should like to say, if I may do so without obtrusion, that I most deeply sympathize with you in your great sorrow.

"Yours truly,

"W. PINKNEY."

The remains of Mrs. Louise Morris Eustis were subsequently brought to this country, and on the 17th of February, 1868, the funeral solemnities, attended by a large concourse of sympathizing friends, were conducted by the Rev. Dr. PINKNEY in the Corcoran mansion, who delivered a very impressive and appropriate address on the occasion, from which the following extract is taken:

"From what I have seen of letters descriptive of the close of her fair young life, I am satisfied that her thoughts had been much exercised about the future of the state beyond us: for such a death scene could not have crowned any but a prayerful life. When told that her end was near, while she clung to home and home endearments with all the instincts of her loving nature, she received the communion, gave her parting counsels to all around her, and sent her farewell greetings to loved ones absent, with an eloquence that no words of mine can portray. With the father on one side of her and her husband on the other, she fell asleep, while the kiss of love was still fresh, and the last heart-throb told how deep and true that love was. Beloved, you knew her better than I did. You knew her, many of you, in the bright, sunny hour of childhood, the dawn of early womanhood, the blossoming of riper years; and you know that this is no highly-colored portraiture. A vision of loveliness! she lingered for a little while on this earth, and then faded away, like the glow of the golden sky when night is upon us."

"The remains," as stated in one of the printed accounts of the funeral, "were taken to Oak Hill Cemetery, Georgetown, and placed in the mausoleum. The funeral cortege was one of the largest ever seen in Washington. Every rank in our society was represented on this mournful occasion. The Diplomatic Corps, the Army, Navy, Executive Departments, Corporate Authorities, and citizens gathered to testify their regard to one so universally esteemed in this his hour of affliction."

Oak Hill, upon the heights of Georgetown, stands unrivalled among suburban cemeteries for its natural beauty and the density of the fine forest oaks that adorn the hillsides of its varied and extensive grounds. It is thus described in one of the issues of the *National Intelligencer* of Washington city:

"The grand and delightful location of Oak Hill on the heights of Georgetown, commanding a full and splendid view of the National Capital, of the Potomac for many miles, and a wide and picturesque view of the country in every direction, cannot be described; and the bold, beautiful, diversified conformations of the grounds, sloping, with their rugged outlines, downwards to the murmuring stream, and shadowed with magnificent primitive forest trees, complete the natural charms of the hallowed spot where the high and holy sentiment of death, with so much taste and tenderness, is consecrating its symbols, guarding its relics, and keeping fresh and sacred its memories.

"This 'densely wooded tract of land' was purchased by Mr. W. W. Corcoran in 1847, and donated by him to his native city of Georgetown—a lasting monument of his wide beneficence.' The amount expended by Mr. Corcoran upon its improvements 'exceeded the sum of one hundred and twenty thousand dollars.'

"By far the grandest specimen of classical monumental art in the grounds is the octagonal doric temple of white marble standing upon a conspicuous eminence, and surmounting the family vault of William W. Corcoran."

It was near this structure that, fifteen years later, at the close of his Episcopate, Dr. PINKNEY, then Bishop of Maryland, found his own resting-place and that of his beloved wife, under a costly and beautiful monument erected by the munificence of Mr. Corcoran to the memory of his much loved and revered friend.

In this connection it may be proper to state that soon after the death of Mrs. Louise Morris Eustis, his only child, Mr. Corcoran formed the purpose of founding, establishing, and endowing one of the noblest benevolent institutions in this country, to be designated "The Louise Home." Upon spacious lots, in an elevated part of the city, surrounded with costly private residences, Mr. Corcoran caused to be erected a large and noble building, architectural in its structure, spacious in its accommodations, and complete in all its provisions and arrangements for the comfortable maintenance and support of a "necessarily limited number" of necessitous ladies of "education and refinement," who, under certain conditions, were to be admitted as the beneficiaries of the institution.

To the construction of the building in all its parts and details Mr. Corcoran gave his own special supervision. He prepared with great care and remarkable wisdom and caution all the provisions for its future management, which he condensed in the deed or charter which he executed when passing the control of the institution into the hands of a board of trustees and of certain lady "directresses." He provided, also, an ample and adequate endowment for the permanent support of the institution.

The work was completed and delivered by Mr. Corcoran into the hands of trustees designated and appointed by himself in a deed bearing date December 4, 1870. The following extracts from that deed will sufficiently explain, for the purposes of this narrative, the nature and purposes of the institution:

"*Fourthly.* The trust hereby created is hereby declared, and expressly limited to be, the founding, and perpetually keeping up, and supporting, and management of an institution to be used exclusively for the comfortable maintenance and support (not including the furnishing of wearing apparel) of as many such destitute, but refined and educated, gentlewomen as aforesaid, as the buildings, improvements, resources, and circumstances of the trust may, from time to time, suitably accommodate, of which the directresses, or any seven of them, with the concurrence of the founder, the said William W. Corcoran,

during the period of his natural life, shall determine; such determination and concurrence to be, as often as necessary, expressed upon the record. And the ladies, directresses, hereinafter referred to, or any seven of them, with the consent of the said trustees, and with the like concurrence of the founder, during his lifetime, shall designate, from time to time, the persons who shall have admission to the establishment as inmates, and may, from time to time, in like manner, for sufficient cause in their judgment, expel any inmate or inmates.

"*Fifthly.* The said institution shall always be known by the name of THE LOUISE HOME.

"*Sixthly.* There shall be no discrimination or distinction on account of religious creed or sectarian opinions, in respect of the trustees, directresses, officers, or inmates, of the said establishment; but all proper facilities that may be possible, in the judgment of the trustees, shall be allowed and furnished to the inmates for the worship of Almighty GOD, according to each one's conscientious belief."

The title of the institution, with the names of the trustees and lady directresses appointed by Mr. Corcoran, is as follows:

"THE LOUISE HOME."

Founded by

W. W. CORCORAN.

Erected in 1869,

And opened for the reception of inmates

April 17, 1871.

—
"Non ignarus mali, miseris succurrese disco."
 —

TRUSTEES:

JAMES M. CARLISLE, of Washington, D. C.

GEORGE W. RIGGS, of Washington, D. C.

JAMES C. HALL, M. D., of Washington, D. C.

ANTHONY HYDE, of Georgetown, D. C.

DIRECTRESSES:

Mrs. B. OGLE TAYLOE, of Washington, D. C.

Mrs. GEORGE W. RIGGS, of Washington, D. C.

Miss SARAH COLEMAN, of Washington, D. C.

Mrs. RICHARD COOLIDGE, of Washington, D. C.,

Mrs. JAMES M. CARLISLE, of Washington, D. C.

Mrs. JOHN MARBURY, Sen., of Georgetown, D. C.

Mrs. RICHARD T. MERRICK, of Washington, D. C.

Mrs. S. P. HILL, Washington, D. C.

Mrs. BEVERLY KENNON, Georgetown, D. C.

In the month of March, 1868, Dr. PINKNEY had the great satisfaction of receiving Mr. Corcoran into the Church by the Sacrament of Holy Baptism. The fact and the circumstances of the baptism are only so far known as they are disclosed in the letter which Dr. PINKNEY wrote after the baptism.

To a mind so clear and strong as Mr. Corcoran's, with a judgment of men and things most wise and practical, and with a heart alive to the generous impulses of humanity, it only needed that religion should be seen and felt as a spiritual power from GOD

to meet the needs of man's life and secure for his immortal soul the blessedness of the life eternal. Under the marked and varied experiences through which he had passed—on the one hand great prosperity in his worldly affairs and on the other sore bereavements in the early deaths of his wife and only child—he may have been gradually led to see that those needs were met and that blessedness secured in the Gospel and Church of our Lord Jesus Christ. Coming, providentially, into touch with a spirit and character like Dr. PINKNEY's he was not long in determining to become a follower of Christ in the communion of the Church.

On the afternoon of the day of his baptism Dr. PINKNEY writes to Mr. Corcoran as follows:

“WASHINGTON, *March 29, 1868.*

“MY DEAR MR. CORCORAN: There was much in the attendant circumstances of your baptism, apart from its own intrinsic beauty and importance, which touched me deeply, and caused my lip to quiver in the act of the celebration.

“I mingled the waters of the Jordan with the water already prepared, so that the brilliant scenes enacted in that most interesting of the waters of old were brought into almost actual contact with the grandest event of your life; that which brings you into the household and family of GOD. A Syrian leper was cleansed in Jordan; the children passed over it when it flowed back at the command of the LORD; CHRIST was himself baptized in it; and in all these respects there is a touching and beautiful significance in the use of its waters in the sacrament I administered to-day. The font was your own munificent gift, unasked for and unexpected. GOD took the flower you had so carefully watered and blessed from your bosom just as it was shedding the aroma of its sweetness over your declining years, and transplanted it to softer skies and a more congenial climate. You gave Him, to-day, the flower of your heart, which the cold winds of adversity had beat upon, but which had, of late years, blossomed in abundance and plenty; and you gave it to Him when He caused one deep shadow to creep over it, and thus you consecrated the touch of the Fatherly Hand that afflicted you for your good.

“It is a signal mercy of GOD that the freshness of your heart was not lost in the glare and glitter of a worldly prosperity which few have witnessed; and now, my dear brother, that the waters of Jordan have been poured on your head, and the new birth of water and the Spirit is vouchsafed to you, and you share in the army of the saints right under the blood-stained banner of the cross, and have proclaimed publicly that you are not ashamed of Christ, and have professed Him before men, you may walk with assured steps to the water's edge of that other Jordan, satisfied that He will conduct you over in safety who has blessed the font and made it the laver of regeneration for us.

“There is something very touching in one of the incidents mentioned in the second lesson of the day which, it strikes me, we may regard as providential, which, perhaps, neither you nor I thought of when we fixed upon this day as the time. It is that Christ went out at night, and abode in the Mount of Olives. He went there to meditate and pray. The world is dark; fiery trials await us; the battle rages; the powers of evil are trampling around us; the evil within us is intensely active; the cares of this world multiply themselves. To-day you have enlisted as a good soldier of Jesus Christ. The font you gave us, of solid marble, with the cross moulded on, or rather carved out of it, the befitting sign of our profession, is now

consecrated in your own baptism. On the canvas one picture meets our view. It is surpassing beautiful. It is Christ going up to the Mount of Olives, and dwelling there all through the hours of the night, praying for us. As He ascended from that self-same Mount, and took possession of the Heaven for us, so He prays for us still; and on that prayer of intercession all our hopes of Heaven depend. It is something remarkable that in the same second lesson (providentially, as I believe), you are reminded of the necessity of taking heed, watching unto prayer. With this injunction the scene closes.

"Drawn to you before you had, in any way, identified yourself with my poor ministry, by the moral bravery I had witnessed, the large-hearted charity of your life, your dignity and devotion to principle at a time when time-serving is so popular, I thought of you with a perfectly disinterested feeling, sent you a loving message when God took from you the joy of your life, paid my humble tribute to her worth in death; and now, with a feeling of like disinterestedness, I offer you the greeting of a poor fellow-sinner, and hope that no cloud may ever darken the sunshine of our friendship, and no other feeling ever mingle in the future of our relationship but the sense of a cross that presses on us equally.

"Your friend,

"W. PINKNEY."

The friendship thus formed between Mr. Corcoran and Dr. PINKNEY became more strongly cemented as years passed; and when, at a subsequent period, the enterprise of erecting a new church for the parish and congregation of the Ascension was entered upon, Mr. Corcoran, as we shall see, proved himself to be a most valuable helper and benefactor in consummating that costly and important work, contributing towards it more than one hundred thousand dollars.

These circumstances led not only to a most genial and affectionate intercourse between Mr. Corcoran and Dr. PINKNEY as his pastor and afterwards Bishop of the Diocese, but, on Dr. PINKNEY's part, to a frequent and very pleasant correspondence. The letters of Dr. PINKNEY were highly prized by Mr. Corcoran and were carefully filed in a blank-book kept specially for the purpose. The letters written prior to 1878 were incorporated, among other valuable letters which Mr. Corcoran had received, in a volume entitled "A Grandfather's Legacy," which he caused to be printed in 1879, a few years before his death. Some of those letters are transferred to this work. Others, not so printed, are introduced in their places in this biography.

Mr. Corcoran continued his connection with the parish of the Ascension for nearly three years after Bishop PINKNEY's decease, when, owing to certain troubles in the vestry and parish, he resigned his position as vestryman and ceased to be an attendant upon the ministrations of the Ascension.

The death of John Henry Alexander, LL. D., on the 2d of March, 1867, was a great personal loss and grief to Dr. PINKNEY. They had been boys together in their joint studies in the classroom and in their sports on the college green, and their parents'

families were intimately associated. They had graduated together in the class of 1827, and ever afterwards they kept up a frequent correspondence and were accustomed to interchange visits at their homes. Dr. Alexander, as has been stated, was a man of rare intellectual gifts and of varied accomplishments in learning, science, history, poetry, and the arts. His whole life beautifully illustrated the virtues and piety of a devoted Christian and an earnest Churchman.

In one of those New Year letters Dr. PINKNEY was accustomed to send to this friend, he refers to the strong, early, and enduring affection that existed between them. He writes, January 4 :

"If not too late I would offer my friend of many years the congratulations of the season, and express the hope that he and his may be long spared to each other. On such occasions my thoughts turn to the past, the golden past, when beauty was on every flower and freshness in every breeze. Things are sadly changed. The habits and customs of men lack the delicate refinement that your sister and I so much admired, and you and I so much enjoyed. It has been a gratification to me that the earliest of my friendships is still the strongest, and that nothing has intervened to check the flow of heart or poison its waters. I seem scarcely to have touched the earth, and yet my days are passing on with a rapidity that startles me. My life has not been an idle one, and yet when I see the fruits of others I can scarcely tell what I have been about. You have much to refresh you in the retrospect, although the age has not had the grace to appreciate fully your prodigious learning and noble worth."

In one of his earlier letters to Dr. Alexander, Dr. PINKNEY referred to the high estimate in which his friend was held by Bishop Whittingham. He thus wrote :

"The Bishop holds you in highest estimation, and for that I love him the more. He told me that he dared not trust himself to visit Alexander as often as he wished, because he could not force himself away in proper season. He spoke in highest terms of your scholarship and attainments, and I felt happy and proud in hearing you thus praised and appreciated by one who is too good to flatter and too intellectual to be mistaken in his judgment. You will not, I know, suffer this to interfere with your accustomed serenity, or any otherwise affect you than as a stimulus to still higher excellence of heart and mind."

Nor did Bishop Whittingham fail in his address at the convention succeeding Dr. Alexander's death to speak in strong and loving terms of one who as a layman had been so prominent in the councils and service of the Church, and was so eminent for his learning and piety.

Frequently on matters of personal interest, and in reference to literary and theological studies, Church affairs and movements, diocesan and general, and always when issuing publications from the press, Dr. PINKNEY was accustomed to consult with this friend, knowing with what a generous spirit and with what exquisite taste, correct judgment, and ripe scholarship Dr. Alexander could give counsel and suggestions.

The loss to him of such a friend was irreparable—felt the more keenly and severely when the responsibilities of the Episcopate devolved upon him.

Soon after the decease Dr. PINKNEY was invited by the Maryland Historical Society, in Baltimore, to deliver, before the body, a discourse upon the life and character of Dr. Alexander. With this request Dr. PINKNEY complied, and the discourse was afterwards published by the society.

The following letter to his friend, Judge Huntington, refers to the circumstances :

“ Dr. Pinkney to Judge Huntington.

“ WASHINGTON, May 4, 1867.

“ DEAR JUDGE : I pronounced my eulogy on the evening of the second, and have every reason to be gratified with its reception. It took me about one hour and ten minutes. I had many misgivings about it and was very fearful that I assumed a task above my ability. Judge Giles was the first to express his approbation, which he did in a resolution of thanks in a way that really surprised me. Brantz Mayer, the president, one of our most accomplished scholars and writers, arose and asked the privilege to express a wish that a motion would be made for its publication ; and the terms he employed in the expression of his delight were so strong that I felt a good deal embarrassed. He afterwards, privately, came up to me and repeated with the utmost frankness all he had said publicly. Dr. Cohen, a Jew, and one of Alexander's most intimate and accomplished friends, did the same.

“ In the cars the next morning, a gentleman approached me, who was a member of the society, and who told me he was there as a critic, not knowing either Dr. Alexander or myself, and as such pronounced his commendations in the strongest possible terms. Everybody but Dr. A. had a kind word to say. Dr. E. was not present, nor was there a single clergyman of our Church present save Dr. A.

“ Now you will not understand me as thinking any the less humbly of the effort. I only mention it because on Alexander's account ; I know you will rejoice that what I meant in love for his memory was so fully and so strongly endorsed. I shall have it copied and sent to Baltimore to be printed. It is the society's property, and I only yield it up to them at their unanimous wish. I know it is far below what it should be, and the praise of such men as Judge Giles and Brantz Mayer, both of whom were strangers to me, does not blind me to its defects.

Affectionately,

“ HON. S. H. HUNTINGTON.

W. P.”

It was a beautiful and noble tribute rendered by Dr. PINKNEY to the character and memory of his beloved friend. In this connection it may also be mentioned that a like just and commendatory tribute was paid to the memory of Dr. Alexander in an *In Memoriam Paper* read before the Alumni of St. John's College by the late John G. Proud, Jr., an alumnus.

CHAPTER XIX.

VISIT TO EUROPE. 1869.

IN the spring of 1869 there was a movement on the part of the parishioners to induce Dr. PINKNEY to seek some rest from parochial work, and go abroad for relaxation. His health had not at all failed; but it was felt by his many friends that he ought to have recreation. Averse as he was to leaving his parish and home for any long and distant travel, he was at last persuaded to yield to the solicitation that he should make a visit to England and the continent of Europe. He had never been abroad. Filial duty, during the life of his mother, called him at intervals to the old homestead in Annapolis, and when his brother was off duty from service at sea, he occasionally visited him at his beautiful home near Easton, Talbot county, and while there was sure to make brief visits to his wife's relatives on Miles and Wye rivers. But beyond these, and some occasional short absences in Virginia and New England, and his attendance as delegate at the General Conventions, he had never been away from his parish.

There was no difficulty in raising the sufficient funds for the purpose. His vestry held a meeting to give unsolicited leave of absence for an indefinite period, with provision that his salary should go on during his absence, and the further provision that the vestry would meet all expenses for filling his place until he should return.

The following letter contains their action :

“ASCENSION PARISH,
“WASHINGTON, D. C., May 28, 1869.

“The vestry of Ascension parish, this day assembled at a special meeting called by the register, remembering the faithful services of their beloved rector for more than twelve years past, during which time he has been unceasing in the care of his flock, and in the works of labor and of love, believe that a period of rest and relaxation from the care of his parish would be beneficial, if it shall please him to accept it, consider it only a partial manifestation of their affectionate regard to tender him leave of absence in order to seek such relaxation, and they therefore *Resolve*, that the vestry grant to the Rev. William Pinkney, D. D., leave of absence for such time as he may desire, that his salary be continued during such absence, and that the salary of such person or persons as he may select to occupy his place until his return be paid by the vestry.

“On motion, *Resolved*, that a copy of the foregoing preamble and resolution be furnished to Dr. Pinkney.

“The following are the members present at the adoption of the above :

“N. W. Burchell, J. T. Stevens, Henry S. Davis, R. W. Burgess, W. M. Shuster, W. W. Corcoran, J. B. Dodson, C. B. Baker.

“J. M. DUNCANSON,
“*Register.*”

During the absence in Europe the parish, under an arrangement by the vestry, was happily supplied with pulpit ministrations and pastoral service by the Rev. William S. Southgate, the present rector of St. Anne's parish, Annapolis.

Letters of introduction were secured from a number of prominent persons in Washington and Maryland; and the Rt. Rev. Bishop Whittingham supplied him with testimonials as follows:

*"To the Right Reverend the Bishop of any Diocese in England or Ireland,
Greeting:*

"We do certify you by this testimonial, given under our hand and Episcopal seal, that the bearer, the Reverend William Pinkney, D. D., is a presbyter of the Protestant Episcopal Church in the United States of America, and is a person of honest life and godly conversation and professeth the doctrines of the United Church of England and Ireland.

[SEAL.]

"WILLIAM ROLLINSON WHITTINGHAM,

"Bishop of Maryland.

"BALTIMORE, U. S. A., July 12, 1869."

"To whom it may concern:

"This is to certify that the Rev. William Pinkney, D. D., rector of the parish of the Ascension, in the city of Washington, District of Columbia, and president of the standing committee of the Diocese of Maryland, being of good and unblemished personal and official character and standing, travels at this time with the full approbation and consent of his Diocesan.

[SEAL.]

"WILLIAM ROLLINSON WHITTINGHAM,

"Bishop of Maryland.

"Given at Baltimore, Maryland, U. S. A., this 12th day of July, A. D. 1869."

Happily this European trip was to be made in company with his brother, Surgeon Ninian Pinkney, who, as an officer of the Navy, had been with the United States squadrons in all parts of the world. He was a most entertaining companion, full of wit and humor, with a keen observation of men and things, always knowing what to do and where to go for instruction and pleasure and travel. The two brothers, however, were not always together; for the surgeon was going abroad in an official capacity to represent the United States in certain medical conferences to be held in England and on the Continent. But they contrived to arrange their movements so as to be with each other in many noted and important places. This association with his brother was also incidentally of advantage, as it led to the formation of very pleasant acquaintance with some distinguished members of the medical profession in England, by whom hospitalities were extended to the two brothers. His letters of introduction secured for him special attentions from a number of prominent persons.

His travel was every way enjoyable, and tended greatly to enlarge his conceptions and views as to the position and quickened life of the Church in England and as to the government and institutions of the British Empire. His visit to England being simply for recreation, without official character or purpose, he

did not seek to gather any data respecting the varied instrumentalities of Church work and benevolent enterprises carried on in the Church of England. He was a careful observer, however, of such things as naturally came before him in his visits to the different churches and to the homes of those clergymen and laymen to which he was cordially invited.

He provided himself with a journal, to be kept in diary form; and he minutely recorded the incidents of the sea voyage, described very fully all places visited, and noted the impressions made upon his mind by the persons whom he heard in public or met in private. His journal was written for his own satisfaction and the gratification of the few friends to whom it would be submitted. It was written with no purpose or expectation of publication, although everything is told with such accuracy and beauty of description that it would form a volume of most interesting foreign travel. Others before, and multitudes since then, have gone over the same regions and have given to the world and the Church such full and minute accounts of their travels as to render it unnecessary to introduce any copious extracts from Dr. PINKNEY's journal. Some passages, however, may be given in illustration of the tone and style in which, with his glowing fancy and facile diction, he could portray the novel scenes and objects that came before him and the characteristics of the persons whom he had the pleasure of seeing and hearing.

Dr. PINKNEY sailed from New York in company with his brother in the steamer *Scotia* on the 21st July, 1869. The passage across the ocean was exceedingly pleasant, without storms, accidents, or anything to endanger safety or mar the pleasure of a voyage over the sea. Landing at Liverpool, after a brief sojourn to view the wonderful docks of that famous port, the party proceeded on to London. Visiting London, Leeds, Southampton, York, and other places of note, Dr. PINKNEY passed up into Scotland, visiting Glasgow and Edinburgh, and had the rare pleasure of seeing somewhat of the famous Lochs and the romantic scenery so replete with historic associations. He then went over to the Continent, spent some time in France, Germany, Austria, Switzerland, and Italy, visiting most of the noted cities of those countries. His progress in England and Scotland and in his European travels cannot be here traced, for it would make this biography too voluminous. Some few extracts, however, may be given from his journal.

Vivid and glowing as are his descriptions of the scenes he visited, of St. Paul's Cathedral, Westminster Abbey, York Minster, and the ruins of old monasteries in their architectural beauty and grandeur, it is more interesting to note the impressions he received from the prominent men with whom he became acquainted and the preachers he had opportunity of hearing in some of the principal churches.

It is the living actors, the men of the age, who both reflect and control the agencies that are at work in Church and State for the progressive development of a people in personal, social, civil, and religious relations that most attract the attention and observation of an intelligent churchman reared under the influences of our American institutions. Dr. PINKNEY, even if he had been well-versed in the science of political economy and in the principles of civil government, could have had no opportunity of studying the political affairs of Great Britain; but he could see everywhere the evidences of that new and quickened life which was stirring the Church of England and giving prestige of still further onward movements which were to go on increasingly in all departments of Church activity, and which have since become so marked in the Church of England. In the varied organizations for Church work, in the crowded congregations in the churches, in the solemnity, order, and effectiveness of the services, in the reverence of the worshippers, and the earnestness of the preachers he could see such evidences. At the same time he could not but see much calculated to excite fears and uneasiness from the encroachments of an ultra-ritualism with Romeward tendencies on the one hand, and from the looseness of theological views among many touching the settled standards of faith in the creeds and the formalities of the Church.

His first day's record in his journal is as follows :

"Took passage in the *Scotia*, a noble ship, commanded by one of the oldest and most skilful of English sailors. Weighed anchor about 4 P. M., July 21, 1869. Sky clear as a diamond. Hope beaming in the eyes of some; tears hanging on the eyelids of others. This going down to the sea in ships is wonderful. Great changes have passed over it since the first adventurers on the briny deep ventured forth on voyage of pleasure or of profit, to search out the hidden treasures of other lands, or gaze on the magnificent relics of a glorious past. The ocean was designed to be a bond of union between all the peoples of the globe: not a barrier of separation. It is the great highway of nations, and all over it you now behold the most gratifying signs of advancing civilization. It is not possible to conceive of a more marvellous achievement of art than the building of a steamship and her unerring navigation over the pathless desert as she goes out at pleasure, with sail or without it, unless it be the resting on its sandy bed of the electric cable, along which the unspoken languages of earth are transmitted so as to be intelligible to all without interpreter.

"The going forth for the first time from home and country fills one with the strangest emotions, and the heart grows sad as spire and hill and valley fade from view. In a little while we were plowing the waves at the rate of 14 miles an hour. The night was surpassingly beautiful. A moonlight on the sea—such a moonlight on such a sea. The former in a full flood-tide, the latter as calm and blue as the Chesapeake when but a zephyr stirs its bosom. Not a ripple visible. Not a sound audible but the gentle murmur of the water as it yielded to the motion of the ship. I have often gazed on the moonlight on the land, as it played on tree and shrub and flower and thought it lovely; but the moonlight on the sea is inexpressibly more lovely. It is then and there that the pale queen reveals all her power to charm. I have not seen the deep green of the ocean. No storm has yet swept over it. The

winds are fast asleep. Æolus has not opened the portals of his stormy cavern. I am walking the deck at this late hour, in the presence of the boundless domain. No words can express my feelings of admiration and wonder."

Upon his arrival in England Dr. PINKNEY availed himself of every opportunity of hearing distinguished preachers among the clergy of his Church.

He gives the following pen-portraiture of Bishop Wilberforce, of Oxford, whom he had the pleasure of hearing at Leeds :

"In the evening I went to St. Peter's, and heard the Bishop of Oxford. He has a very imposing presence, is a fine-looking man, and carries with him the consciousness of power. His voice is rich and full, and is managed with extraordinary skill. It resembles the voice of the late Dr. Hawks, and when I say that of it, I say all that can be said of the instrument. For next to Mr. Clay's, Dr. Hawks possessed a voice more splendidly adapted to oratory than that of any other public speaker I have heard. The Bishop preached without notes, or seldom referred to them. He is not rapid. His pauses are absolutely thrilling. Nervously excited at times he is, nevertheless, always self-possessed. Dr. Magee, the Bishop of Peterborough, is said to be more eloquent than Wilberforce. The Bishop of Oxford uses his low tones with great effect. They are marvellously sweet. There were 5,000 persons present. It was a mighty host to stir the heart and tune the tongue to eloquence. The music was faultless. The organ was one of immense power, and yet in the softer notes it rivalled the Æolian harp when the mildest spring zephyr whispered through the lattice. The Bishop of Oxford is a study. His sermon as a work of art was wonderful. It was more remarkable for its adaptation to the popular mind than for its logical power or power of word-painting. Not that it was deficient in power. Its chief excellence lay in the art of its construction as an appeal to the popular taste, and that was wonderful. When he touched the chords of pathos he was in the full perfection of his art—simple, grand, awful. So much for the first burst of genuine eloquence I have heard since I touched English soil.

"I should like to hear Magee. He is said to be impetuous and overwhelming. If so, he must resemble the Bishop of Maryland. Judging from this one discourse I am forced to the conclusion that intellectually the Bishop of Oxford does not equal Whittingham. At least his intellectual wealth is not so patent in the discourse. In the power to sift the conscience he is far below the Maryland Bishop. In the tender and pathetic he is far above him. In voice and manner the great English prelate excels the first of our American preachers. On the whole, I am of opinion still that Bishop Whittingham is the greatest preacher in the world, or, rather, that he was when in his prime. If his judgment were equal to his eloquence and burning logic, he would be the noblest type of a chief shepherd. But here he signally fails. Wilberforce possesses more versatility of genius, is capable of filling a wider range of active service, knows how to rule a diocese better, is a more magnificent writer, and can use the pen even more effectively than the tongue. I think I have pronounced impartial judgment."

In a lecture delivered after his return from Europe, Dr. PINKNEY refers again to the Bishop of Oxford, and thus speaks :

"Canon Hays told me that, at a convention equal in ability and learning to any that had ever assembled, he delivered a charge of three hours, that flashed at every point like a diamond, and then walked into an adjoining room where there were four hundred children, the chords of whose hearts

he swept as skilfully as any organist the keys of his mighty instrument. He then entered a dining-room, where at table there were seated a number of laymen, to whom he narrated events of historic interest, touching their respective localities, unknown to them, and then, on being toasted, he delivered a dinner speech such as never fell from the lips of any other—all in one breath."

He describes his visits, on the morning of Sunday, to St. Paul's Cathedral, and in the afternoon of the same day to Westminster Abbey as follows :

"St. Paul's is a structure magnificent in its proportions. The dome is a gem of its kind. The chancel is vastly imposing. The communion service is of solid gold, and very massive, and most elaborately wrought. The service, not chanted, is intoned. The singing was not equal to that I have heard in Trinity, New York. I confess that the mode of conducting the worship is, to my taste, far less than when no part is intoned. The sermon by the Rev. Mr. Hall was a good, sensible discourse, clear in statement and bold and decided in the line of argument. It was, however, devoid of passion as of imagination. The sermon was just twenty minutes. One thing I liked in the preacher—his pauses, they were very telling. I like also the English mode of beginning each sermon with prayer: a short, appropriate, burning prayer. The communion office was faultlessly rendered: the most dignified and unctious celebration I ever witnessed. Here there was no intoning, no chanting, from the beginning to the close. It was simple, grand, glorious; most powerful because most real. Our communion office far surpasses the English. But we have much to learn about the thing called reverence; at least I have.

"In the afternoon we went to Westminster Abbey. The singing was marvellous. It was overwhelmingly grand. The church itself is the loveliest in London. Its antiquity consecrates it. There was a large congregation present. The sermon by the Dean (Dr. Stanley) was good, delivered with unction and some pathos. It was pointed and direct. It was not, however, in any sense remarkable. This surprised me, as in his published works the Dean has exhibited a very high degree of imaginative power, great richness of diction, beauty of illustration, striking antithesis; and dramatic genius."

At York Minster he was hospitably entertained by Canon Hays. Of this visit he thus speaks :

"We drove to the residence of Canon Hays. He met us at the door, and said, 'I know you, gentlemen. My brother has written me, advising me of your visit. Will you take lunch with me now, or shall we go first to the Minster? There is much to be seen, so we must be prompt.' We started out on our tour of inspection. * * * I was deeply impressed with the music. It was more sedate than that in Westminster Abbey, but not comparable to it in artistic power. It is not possible to do justice to this wonderful structure without the genius of a Michael Angelo. Art has made no progress since that day. This age could not, I believe, reproduce the creation of the centuries gone by. I saw nothing in the Old World comparable to it. Cologne does not rival it, nor does the gorgeous cathedral at Florence. I did not see Canterbury."

His visit to Scotland was intensely interesting and gratifying. Its romantic and historic associations kindled up in his soul the most glowing feelings. At Glasgow and the Ayr, on the river Doon, and Lochs Katrine and Lomond, and in Edinburg he felt

the inspiration of the scenes as memory recalled the past. He writes :

"It is not possible to express in words the feelings that steal over you while standing on the very spot where the bugle-notes of Scotland mingled with the sweetest notes of Scotland's rivers. It would take days to trace the incidents as they rise up for review, while we had but a few hours at our command. The heart enters slowly into the poetry of such scenes and takes in the beauty as slowly. It grows into the scenes it contemplates.

"Just think of it. Wallace, the hero of Scotland, who defied the enemies of his native heath, and with his own single arm drove back her cruel invaders, incarcerated in a town near the sea-coast of Ayr ; the poet Burns, who swept his harp to notes of freedom : Bruce, the embodiment of chivalry. I must take back part of the word, for his was a chivalry that was mixed up with so much of human weakness that it scarcely reached the sublimity of that rarest of noble traits. The Highland Mary, the blossom that gave a lustre to the poet's brightest day-dream of love ; the Doon, with its silvery wave flowing just as it did when Burns caught up the music of its song, all grouped together in the contemplation of a few hours when months were all too short for the contemplation. But so it is in life. The past and the present meet—meet to mingle, and then part company."

Leaving Scotland on the way to London he records an interview held with a fellow-traveller in the cars :

"In the latter part of the journey I had quite an animated talk with a gentleman who was plainly dressed, but exceedingly well-informed, and gifted with extraordinary conversational powers. He spoke of Gladstone and Bright, and in the analysis of their peculiar gifts and striking contrasts he displayed uncommon acumen. Gladstone draws his illustrations from history and the classics, and is a great logician ; Bright from Scripture and every-day life. He knows how to play on the harp of the human heart as few other men can. I expressed to him my fears that England was being fast inoculated with the love of change, and growing restless. It was moral power that gave her such unparalleled influence in the family of nations. It was the stability of her institutions that were deep-rooted in the soil of centuries that had placed her in the vanguard of the civilized world ; that lost, she would sink rapidly to the size of her diminutive islands, and be compelled to surrender her long-boasted supremacy of the seas. He denounced the establishment in a strain of bitter irony. I told him that the conservatism of the Church had been a signal blessing to the State, while the Church herself had received no corresponding benefit in return. The world had never seen so sublime a trusteeship of great rights so conscientiously discharged, and never would. In railroad cars all over the Kingdom I have met with but one class of sentiments. It is true they may be all of the radical element ; but if so, it must be wide-spread and intensely active."

Hence he subsequently writes :

"England seems to be passing under changes that will test to the utmost her powers of endurance. She has need for caution. Changes sometimes lure to death. Ruin follows sometimes on the cry for reform. It is the stability of England that has won my confidence ; her fixedness in the soil of noble, well-tried principles. This has been her distinguishing glory for centuries. To say that my confidence is unshaken would be to say what is not true. I greatly fear for her future. The brilliancy of her present

Premier in scholarly taste and extraordinary powers may not be equal to the crisis which he and others less gifted, but more wily, are bringing about. To wake the whirlwind is easy; to control and direct it, when abroad in its fury, may be above their ability. I trust I may be mistaken. But still it will be remembered that I have listened to the undulations of the deep current that flows far below the surface. It is the public heart, as it meets one in railroads and steamers, whose pulsations I am feeling. The beatings of that heart are irregular and excited, and show the need of a physician. One alarming sign is observable to the most superficial observer. While the populace are craving more power, and the levelling principle is in the ascendant, the aristocracy is waning; demoralization is going on at the heart, and restlessness and discontent are pervading the body."

In these, his remarks, Dr. PINKNEY was simply expressing his fears respecting the political aspects of the times. Subsequent events, however, have shown what grave grounds there were for anxiety. But he well knew, at the same time, that beneath the radical restlessness and the surface agitations there lay the deep and strong religious feeling, so characteristic of the Anglo-Saxon race, prevalent in the homes of the English people and controlling in unseen ways the counsels and movements of reform in both Church and State. That feeling has been fully roused in the Church of England. It was not dormant at the time of Dr. PINKNEY's visit, twenty years ago. The first Lambeth conference had but recently closed its sessions and issued its important encyclical to the Churches of the Anglo-Communion. Since then more actively there has been awakened in the Church of England a spirit that is alive to the needs of the age and the country, and is bringing into operation the most effective measures for the amelioration of the condition of the people, for bringing the masses into the communion of the Church, and for extending the Gospel kingdom throughout the world. The Year Book of the Church of England, recently issued, shows a vast amount of such labors and of liberal offerings for these purposes.

As a counterpart to these, his political forebodings, Dr. PINKNEY gives an instance of family life in the household of a distinguished physician in London, which, as one of many like instances in England, serves to show what a conserving power the Church professes and exercises in the family worship against infidelity and anarchy:

"We took breakfast this morning with Dr. T., an eminent surgeon of London, a gentleman of most winning manners and marked ability. We were introduced to his lady and sister-in-law, both of whom were very courteous and lady-like. Soon after we entered the servants came in, when the doctor opened his Bible and read a chapter from Job. Englishmen read well. They modulate the voice and suit it to the sentiment. At least the doctor did. He then offered a few short, burning collects with great unction and pathos. It was a charming spectacle. In Leeds and London the fear of God is a crowning characteristic of the faculty. Always at church on Sunday, ever mindful of the beauty of social worship on week-days, they are, indeed, the glory of the land. It did me good to witness this touching

family scene, and it proved to me that it is blessed to consecrate genius to the cross.

"There is no office hour on Sundays at the time for stated public worship, and no voice hushed at the family altar, though no class of men are more pressed by business or more deeply absorbed in study. We had a good deal of conversation, particularly the ladies and myself. We discussed the Bishop of Oxford. Of course I paid him an honest and well-merited tribute for surpassing eloquence. When I mentioned the Bishop of Maryland and alluded to his extraordinary genius, particularly his power of sifting the conscience and glowing logic, they seemed surprised. I fear that the people of England know nothing of our great men. In looking at a daguerrotype of a little boy I alluded to the likeness to William Wirt, and was astonished to discover that they knew as little of the author of the 'British Spy' and the eloquent advocate of the States as though he had never existed. * * * It were wise in England to cast a glance occasionally across the waters and note the progress we are making in the march of mind. We study their social, political, commercial, literary, and scientific character with both pride and pleasure, and feel that we have a birthright in the brilliancy of her growing renown. Surely it would not detract from their dignity to turn occasionally to our men of literature, our statesmen, orators, and votaries of science."

Leaving England for the Continent on the 31st August, the brothers visited the principal cities in France, Germany, Austria, and Switzerland, and passed into Italy. Dr. PINKNEY's movements on the Continent were rapid and his sojourn at different places brief; but he was a very close observer and entered with spirit into the scenes that came before him. As he was seeking only recreation and the enrichment of mind that come from travel for the first time over countries replete with the imperishable monuments of man's genius and prowess, it is sufficient to indicate the intensity of the interest and the fulness of the appreciation with which he admiringly dwelt upon everything that was beautiful in nature and grand in human achievement.

At Florence he was detained longer than in any other European city, being kept there by his brother's attendance upon the medical conference then in session. This gave him full time for seeing the marvellous beauties of that famous city. He used well the opportunities of his prolonged sojourn, and gives minute descriptions of the churches, the picture galleries, and other places of note. His criticisms are quite remarkable for artistic taste and discrimination.

He makes the following record:

"*September 26.*—Rode to the Rev. Mr. Langdon's house and attended service—preached—felt the novelty of the situation. I find on the Continent that sermons are always very short. Quick surgery is good when the case will admit of it. But the wounds of the heart are not so easily probed, the troubles of the conscience are not so easily quieted.

"I spent a day in the studios of America's artists. Powers was the first I called on. He received me most graciously. He is an old man young in heart and younger still in hope, in the fulness of an imagination that time has not in the least degree weakened. He is finishing and has now nearly

completed a statue of Eve just after the fall, in the moment when she is waking up to a life-consciousness of the deadly sin she has committed. It is a marvellous conception. The countenance speaks in every feature. The attitude is full of grace. There is the exquisite development of woman, with lofty intellectuality and flush of feeling. It is eminently free from the grosser elements. There is a warmth about it that looks very like life. It is wonderful that the *chef-d'œuvre* of this Ajax in the world of Art should be the child of his old age. For ordinarily the imagination droops, loses its elasticity and Promethan fire when the frame is bowed. It is a sad consequence of man's present probation that, by the time he masters his profession and is full of knowledge and skill in the use of his instruments of labor, the imagination droops and the power of execution is weakened. But in the case of Powers this law of our being seems to be reversed. His faculties seem to be brighter with advancing years."

Of the visit to Geneva a brief extract from his journal may be given :

"What a strange constellation of names meets us in this land of wonders ! Voltaire, Calvin, Cassaubon, Rousseau, Byron, Madame de Stael. There is a monument to Rousseau, and it is said that at Ferney the heart of Voltaire is deposited. The heart of Voltaire ! *Miserabile dictu.*

"It is strange to think how Calvinism has died out in Geneva—how dead the power of that great reformer has become. He was great. Few men possessed his depth or force, and yet his system was dark and gloomy. It lacked the sunshine of the cross. He forgot that reform is not revolution. He was singularly clear and outspoken on the sacraments."

The time was drawing near for his return to America ; but before taking his departure he was anxious to make a short visit to Venice, the Queen City of the Adriatic, and he hastened to accomplish the object. One single incident of that visit will be given :

"At night we took a walk in company with our guide, crossed the Rialto and came abruptly upon a church said to be the oldest in Venice, built in 420. Just opposite is the identical house occupied by the Merchant of Venice, so immortalized by the muse of Shakespeare. It is a dingy looking building, well suited to such an occupant, the man of the ' pound of flesh.' We then took a gondola and rowed two miles over the Bay of Venice in the clear light of the moon to the Island of Lido, which serves as a breakwater to guard the city from the inroads of the sea. Landing we crossed over on foot about eleven P. M. (a half mile) and stood in the broad moonlight on the shore of the Adriatic, and listened to the tones of that grandest of organs as the waves chased each other on the sandy beach. It was inexpressibly grand to find one's self beneath a cloudless evening sky, all alone in the presence of the mighty sea, while the soft glimmer was playing on its bosom. The murmur of the sea even in repose is a music that fills with transports of delight. What must it be when swept by the tornado ! As I dipped my hand in the waves, at the hour of midnight, I felt I was as near the terribly sublime as I ever expect to be, and nearer. On our return the tide was in our favor, and we glided like an arrow through the water."

At the close of October the brothers set sail for America from Southampton. Of the incidents of his return, the sea voyage, the happy welcome that awaited him at his home, and the joyous greetings from his people of the Ascension it is unnecessary to

write. All were eager to know what he had seen and what to tell, for far more interest attached to European travel twenty years ago than at the present day, when multitudes to be counted by thousands are constantly crossing the ocean in the steamer palaces. To satisfy the wishes of his people and friends Dr. PINKNEY drew from his journal the materials for several interesting and instructive lectures, which were delivered without charge or cost to the hearers.

He returned to his active duties as a pastor as though no such gratifying recess from ministerial work had been granted to him. He found in his loved home and among his beloved people all that he needed for wholesome duty and spiritual refreshment.

CHAPTER XX.

REVIEW OF HIS RECTORSHIP IN THE ASCENSION FROM 1857 TO 1870.

DR. PINKNEY's rectorship in the parish of the Ascension reached from October, 1857, to October, 1870, a period of thirteen years, during which he was in the full vigor of intellectual ability and of physical powers for the active work of the ministry. That period had been preceded by a like vigor of mind and body for more than twenty years in rural parishes. His continuous parochial ministry covered a period of more than thirty-four years.

It may be well here, at this stage of his life, to note the characteristics and qualities which made his pastorate in the priesthood so marked and so eminently useful. Successful ministry in the priesthood is the best preparation for the episcopate, which is only a higher order of the one divine ministry in the Church. In all departments of her work the Church needs young men, but her wisest counsellors and safest rulers have ever been found among those whose ripe experience and well-tried virtues have fitted them for guidance and government.

The true measure of a man, intellectually as well as morally and spiritually, is to be found in his ability to fill rightly and honorably the positions he is called to fill, to meet successfully and nobly the issues that come up before him, to overmaster difficulties as they arise, to use his resources wisely and effectually for the ends to be accomplished, and to give comprehensiveness and completeness to work in its details, in its bearings, and in its results. And although Dr. PINKNEY, in his humility, would have shrunk from the assumption that he was reaching any such standard, it is fair to say that his constant aim and unswerving effort were, under the divine grace, to fulfil the ministry which he had received of the LORD JESUS.

The two chief characteristics of his long parochial ministry were, first, the faithfulness of his Gospel preaching, and secondly, the efficiency of his pastoral work.

As a preacher he was very popular among his own people, who regarded him as both able and eloquent, and were powerfully impressed by his earnestness and spirituality. Outside of his own congregation there were different estimates of his pulpit powers. All recognized the sincerity and the fervor with which he set forth the great truths of the Gospel; but there were those who regarded his preaching as too impulsive, as defective in logical force and pith, and too exuberant in imagery. He laid no claim to the

grand characteristics of the highest pulpit oratory; and yet he was most attractive to the poorest and plainest of his hearers and at the same time to men of the highest learning and culture. He aimed to throw into his sermons all the richness of thought, all the force and beauty of expression, and all the spiritual power he could command in order to impress upon his hearers the great Gospel truths that were so deeply felt in his own soul. He sought not popularity, and so resorted not to artificial and rhetorical methods and aids to win the plaudits of the multitude. There is no doubt that he was ambitious to excel as a preacher; and it is to the credit of himself and the honor of his ministry that he did so. For what minister of CHRIST, feeling the gravity of the message he has to deliver and the fearful responsibility under which he has to deliver it, will not desire and seek the best helps to make his message effective? DR. PINKNEY was himself exceedingly susceptible to the charms and powers of oratory and was easily moved and thrilled by eloquence, whether from the pulpit, in the Senate, or in the courts of judicature. He would listen in such cases with rapt emotion and delight. But he made not oratory his study. His aim was to win souls to Christ. Hence, he loved to dwell upon the theme of Christ crucified, to portray the evangelic fruits of faith in the Christian life, and to set forth the blessedness of union with Christ in the holy communion of the Church. The source of whatever was good and strong, winning, and beautiful, in the preaching of DR. PINKNEY, sprung from the thoroughness with which he received Christ into his own soul.

He wrote with great ease and rapidity, so fond was he of writing, and such interest did he take in writing sermons that he was always prepared with one or more fresh ones. His sermons were the results of much careful study and the outflow of his earnest thought and vivid feeling. They were full of soul fervor. Never speculative or abstruse, often largely expository of the Scripture, always direct in spiritual application to the condition and needs of his hearers. His delivery as to its manner was wholly without previous preparation. His manner was his own, and therefore natural. He never studied gesticulation and the arts of rhetoric. He would go on sometimes with great rapidity, and then fall into subdued tones, scarcely audible beyond the immediate hearers. Sometimes most tender and persuasive in expostulation, at other times almost startling in denunciation of irreligion, unbelief, and the common vices of the day. Often, quite undesignedly, he would fix his eye upon some single person in the congregation and with graphic power go on in the application of his subject till one would almost shrink from the seemingly personal directness of his words. He had great faith in the power of the eye in all public speaking, and, in consequence, he would be rapidly

passing his glances from manuscript to hearers, rarely becoming embarrassed or losing his place on the written sermon, the more remarkable because his penmanship was very minute and delicate in its lines, filling only the triangular half of one side of a small sheet of thinnest paper, and must have required a very keen perception of sight to catch the words and sentences in their order. He was not deficient in his gifts as an extempore speaker. In his lectures and occasional addresses to his congregation he always spoke without manuscript or notes. While recognizing some peculiar advantages in the extempore method, he deemed it wiser, better, and more effective for unfolding and applying the Scripture truths that the sermon should be carefully written.

His preaching was of a thoroughly Churchly as well as spiritual character. He held strong and decided views of the apostolic orders of the Church, of the nature and efficacy of the sacraments, and of the requirements of the canons and rubrics respecting the public worship. In a word, he was a sound and consistent churchman, holding the essential principles of the Church as the same had been vindicated by the reformers of the sixteenth century, enforced by the great theologians of the Church of England, and incorporated in her standards by the fathers of the American Church. His whole ministry and his occasional publications gave full proof of these as his settled convictions, and from them he never departed.

Dr. PINKNEY was a firm and ardent believer in the inspiration of the Holy Scriptures. He had no special theory of inspiration; for he well knew that the Church had never settled upon and enunciated any definition of inspiration. He received the Holy Scriptures as the revealed word of GOD, or as it is expressed in the VIth article of the Church and in the Homilies, as "containing the word of GOD." Receiving them upon the testimony of the universal Church, with the historic proofs of their genuineness and authenticity, and with the internal evidences of their spiritual power in and over the soul and the life, he bowed with absolute submissiveness of heart and mind to their divine revelations. Thus recognizing their authority and fully persuaded of their sufficiency for all necessary and saving truth and guidance, he made them the constant and absorbing study of his ministerial life. He studied them in the original languages, not critically in the Hebrew of the Old Testament, for, although he had a good knowledge of Hebrew, he did not profess to be a Hebrew scholar, but ever, and most carefully, in the Greek of the New Testament. He often selected his texts from the Old Testament books, the historical and the prophetic, and would with singular beauty and graphic power bring out the rich spiritual teachings which they contained; ever showing how the divine truths revealed centred in and circled around the one Saviour of the world, JESUS CHRIST.

He did not perplex himself with the questions of the newer criticism then coming into vogue from Germany and largely infecting even the English universities. He gave but little study to the writings of the German theologians, confining himself to some few of the ablest and soundest writers among them. He did not discard the province of reason in all fair and reverent Biblical criticism and research, but he was extremely jealous of all rationalistic assumptions, based on insufficient data, as to what was to be received and what rejected, as parts of Holy Scripture. Hence he kept steadfast in his own sure faith, and in his ministerial teachings touching the sacred Scriptures.

The duties of an active ministry in frequent services, much preaching, and faithful pastoral work, precluded him from devoting much attention to patristic learning. He recognized the place and value of the earlier fathers as witnesses for the Catholic faith and order of the Church; and he often found refreshment and delight from the study, in the original, of the works of St. Augustine. He preferred to devote his chief studies to the great works of the old English divines as the safest and surest guides in dogmatic theology; and he considered that what they may have lacked in profound Scriptural exegesis was more than made up by their masterly vindication of the doctrinal teachings and standards of the Church. He was fully alive to the progress of the age in all departments of human activity and enterprise. To modern science he gave only such study as would enable him to understand the bases on which it rested, and to note its tendencies upon matters touching Scripture and religious truth. He believed that whatever might be the advances of scientific research and discovery, all facts clearly substantiated would be found to harmonize with the divine revelation; for he was satisfied that there could be no antagonism between the works of GOD in nature and the revealings of GOD in Holy Scripture. He felt that the authorized teachers of the Church should keep fully abreast of the times and be ever ready and able to meet new issues as they might arise in the history and experience of the Church. He was conversant with the best literature of the age, and kept himself well supplied with the able works constantly emanating from the most distinguished writers and theologians of the Church of England.

The Church needs divers workers with varied gifts and in separate spheres to carry on successfully her administration of trust under the Gospel; and Dr. PINKNEY felt that as a priest of GOD, with the vows of GOD upon him, he was specially called to fill the priestly and pastoral offices in the completeness of their spiritual functions. This was his high aim, his supreme ambition. His life furnishes a happy exemplification of his marked success. And hence when he became Bishop he could never fully

tear asunder the old ties that bound him to his people, nor could they ever feel that he was wholly severed from them in the pastoral relation.

Dr. PINKNEY's efficiency in pastoral work while in charge of rural parishes, and of the Ascension, has been already noted. Next to preaching he attached great importance to pastoral visiting. He was no recluse. He did not shut himself up in his study, absorbed in his books. He was both a diligent student and an active, practical man. So thoroughly did he identify himself by his pastoral and social converse with his parishioners of both sexes, young, mature, and aged, that he was revered and loved in every household. He became almost domiciled in some of their homes, sometimes passing a night at their houses, or dropping in for a pleasant social evening; always striving to turn the thoughts to religious subjects, or to some Church and charitable work. When any of his flock were sick he was sure to be at the bedside for a pastor's consolation or cheer, and some service of prayer. When occasion called for it, or circumstance admitted, he would stay through the night-watches to help in nursing. Where there were children in the household he would sometimes take part in their simple sports. He found occasional relaxation in a game of backgammon, or in testing skill with a friend at the chess-board. Fluent in conversation, he would sometimes indulge in playful humor, or gentle teasing, and at other times throw into his manner somewhat of the earnestness and fervor that characterized his preaching and public addresses.

He possessed the happy faculty of adapting himself with perfect ease and naturalness, equally to persons in the poorest and lowliest walks of life and to those most cultured and refined in the higher circles of social life. His friends were alike numerous among the poor and the rich, the ignorant and the educated. To all under his charge he was, without respect to persons or conditions, the same loving and faithful pastor.

But in all his pastoral and social intercourse, he never forgot his priestly character and calling, nor did his people, in their reciprocating love, ever forget the relation in which he stood to them as their pastor and the minister of Christ.

To move among men, winning their love, gaining their confidence, and at the same time securing the reverence due to the sacred office he bore, all without conscious effort, and with no purposes of self-aggrandizement, marks a man, not indeed of an ideal or absolute perfection, but as one possessing those true and real qualities which are felt to be as beautiful as they are essential in the ministry of the Church of Christ.

And so it was with Dr. PINKNEY. It was impossible to be with him in social or ministerial converse, or hear him in sermon or address, and not see and feel the elevating and actuating prin-

ciples that governed his life. It was this, along with the constant overflow of sweet, gentle, loving sympathy with everything that touched human needs and hopes, that gave to him such a winning power over all with whom he was in any way brought into intimate association.

Those who knew him, as it were, only afar off, or viewed him from some stand-point which, if not alien, was yet so clouded with obstructions as to hide from them the true features of his character, could not see and appreciate the very excellencies and gifts which formed the substance and reality of his being.

Whatever prejudices and antipathies he may have had—and it is by no means claimed that he was wholly free from them—they grew out of that stern, or even extreme, sense of duty, by which, where principles are involved, and grave questions are to be determined, all conscientious and honorable men will be governed. Mistakes may be made, the partiality of friendship or affection may mislead, unconscious influences may unduly sway the judgment: all this may be so, and yet where a true and noble life in the ministry of the Church, rich in its fruits of good and blessing has been lived, the just meed of fair and honorable praise may not be withheld.

Having made no record of incidents and experiences in his pastoral life, only a few illustrative incidents can be given. In 1861, and during the war troubles, many such incidents of touching interest occurred in his experience. It was during this period that Dr. PINKNEY was brought by his pastoral office into very close converse and intimacy with one of the most distinguished men of the age, the late General Walter Jones, in his last illness. Dr. PINKNEY subsequently addressed a letter to the granddaughters, giving them some account of those pastoral visits. The letter was occasioned by the fact that some members of the family were at the time beyond the military lines, at the South, and could not be present in Washington for any ministering offices to the honored relative.

The daughter* of the late Gen. Walter Jones kindly furnishes the writer with the following paper, which will serve as a prefatory introduction to Dr. PINKNEY's letter:

“It was during Dr. Pinkney's pastorate of Ascension Church that he came in pastoral relations with the great lawyer, Walter Jones, then residing with his son-in-law, Dr. Thomas Miller, of whose family the rector of the Ascension was the beloved and venerated pastor. The early association at the bar of Walter Jones with William Pinkney, the Bishop's distinguished uncle, with whom he had broken many a successful lance, the traditional family friendship, together with the Bishop's keen appreciation of that giant intellect, enhanced the deep interest he felt in the spiritual welfare of one who had tasted all that this world can offer of wealth, fame, and honor, and who

*Miss Fanny Lee Jones, Louise Home, Washington, D. C.

with physical powers enfeebled from suffering, but with mental eye undimmed and mental vigor unabated, was fast nearing the shores of eternity without apparently having laid hold of that anchor of the soul sure and steadfast—faith in our dear Redeemer. Walter Jones had had as tutor Mr. Ogilvie, a Scotchman, introduced into his father's family through the influence of President Jefferson: a man of varied and fascinating mental gifts and extensive learning, but who was tinctured with the free thinking so prevalent in that day. What influence Ogilvie's peculiar views had upon the mind of his distinguished pupil we know not, but on arriving at manhood General Jones became a close student of the Bible, searching the Scriptures with an avidity of interest and a power of analysis not always equalled by those who make its exegesis their profession—seeing in Paul 'a Spinoza for reasoning,' in Jacob a swindler, David a sad and inexplicable mystery. While rapt with the sublimity of its poetry and prophecy, yielding homage to the perfect law of God as the true foundation for all human law, and, like the angels, desiring to look into the glorious mystery of the incarnation, he yet halted, baffled and confused, over those awful mysteries of God's word of which the Eternal Word has declared, 'not by might, not by power, but by My Spirit,' saith the Lord, and for years continued 'tossed about by many a conflict, many a doubt,' whilst in daily life he exhibited so many Christian graces in the exercise of benevolence towards his fellow-man and forgiveness of injuries as might put to shame many high-sounding professors of religion. To this soul so reticent, so shrinking from barring to any human eye the inner shrine of its convictions and feelings, the dear, good Bishop came, and by his gentle, sympathetic ministrations elicited revelations that had hitherto remained sealed, and by his judicious guidance was the means of leading that great, though humble, spirit to embrace the truth as it is in Jesus: so that when he felt the approach of the last enemy he could say, 'I throw myself upon my Creator, as an infant does upon the breast of its mother.' He, upon whose eloquence eager, admiring crowds had been wont to hang, with humility scarce born of the natural man, in one of his last conversations with the good Bishop declared that there was no act of his past life that he looked back upon with the least pride or pleasure.

"General Jones having been separated by the cruel exigencies of the Civil War from those members of his family with whom he had made his home, they were deprived of what would have been their highest duty and privilege, ministering to his last moments, and their application to Bishop PINKNEY for particulars of those scenes of supreme interest to them, drew from him the following letter:

"WASHINGTON CITY, October, 1861.

"To the Granddaughters of General Walter Jones.

"MY DEAR YOUNG FRIENDS: It was my privilege to visit your grandfather in his last illness, and express to him the sympathy I felt for him in the close of his suffering and eventful life. His mind was singularly clear to the last, and a more remarkable mind was never encased in a frail mortal body. I had often been spell-bound by his majestic eloquence, the vigor and scope of his logic, and the breadth and compass of his imagination, over which there was constantly playing the flashes of a wit that nothing could resist. I considered him one of the first of mental giants of his day: the last link in a chain of mental greatness that bound us to a greater age. He united in a wonderful degree the most opposite qualities—brilliance and depth—and poured forth the stream of his rich and original thought in a fluency not more wonderful for its richness than its classic purity. You may well imagine my feelings when I was called to see him as a pastor. I felt that I was in the presence of one who illumined every subject he touched, who saw deeper into a subject than any other man I had ever approached

in so near a relationship, and whose powers were not weakened by age. I felt, too, that the great truths of the Gospel were familiarized to his mind by long study and extensive reading of the Word of God, and its ablest and most learned expounders. But still I had a duty to perform, a duty that my office devolved upon me. I felt that a poor worm of the dust, a sinner against God was before me, near the close of a singularly brilliant and eventful career so far as this world was concerned. I determined, therefore, to speak to him with the directness and simplicity becoming my office, and told him frankly that he was a sinner and that as such he must look to Jesus; that his great gifts only rendered it the more necessary that he should come to him as a little child. He told me that he felt that he was a sinner; that he believed the Bible to be the Word of God; that he had not a doubt of it; and that the Lord Jesus Christ was the one mediator between God and us; and that it was only by Him that we could be saved from death and hell. He told me explicitly that he had nowhere to rest his sin-sick soul but in the mercy of God; no merit to plead at the mercy-seat; that his only hope was that Jesus died for sinners. I cannot pretend to give his firm and unflinching enunciation of his belief in these great truths in his own surpassing eloquence, for he was as eloquent in the feebleness of disease and wasting strength as I had heard him in his palmiest days. I told him that I rejoiced to hear this frank confession to the truth of revelation and appreciation of its evangelical doctrines; but I reminded him that our faith must work, that it must yield its fruits; that obedience was its crowning test; that our Lord had not only taught us what we must believe, but do; that He had left on record His dying command that we should eat and drink the bread and wine of the Holy Eucharist, and feed by faith on His body and blood; to all this he assented. He told me that he would think of it and prepare for it. Had his life been spared a few days longer, I hope that he would have celebrated his first communion. In the course of my conversations with him I found that his mind had been rather singularly exercised on this subject. He repudiated the idea that the inconsistency of others afforded him any sort of apology for his neglect of what he confessed to me was a clear duty to be discharged by all. But at the same time he expressed his ideas of the holy awe of that first communion, and believing, as he did, that few men were wilful hypocrites, he was led to attribute their want of correspondence with their profession to the weakness of human nature. He seemed to be afraid that he would not keep more faithfully the vow taken, and that he, too, might be betrayed into its profanation. I told him that that sort of reasoning proved only the weakness of faith, and would not command the approval of a mind so capable of solid reasoning as his, to which he at once assented. His mind was evidently deeply exercised; his judgment was convinced; he did not depreciate the sacrament; he acknowledged its transcendent importance. I was led to believe that nothing but the holy dread he had of it, imbibed in early years, and confirmed by his early training, induced him to pause, and that he was in a train of preparation for it. I never saw any one who was more free from all sort of sophistical reasonings on the subject; who was more distinct and emphatic in his reliance on Christ, and on Him alone as the one only hope of the lost. He felt and acknowledged that he was a sinner. He disclaimed all confidence in himself, and repudiated the idea of creature merit as the wildest dream of the fancy. I went to see him as soon as I was apprised of his illness. I prayed with him and for him. He thanked me with more than his accustomed cordiality. I cherish the pleasing hope that if I could have seen him when freer from pain, he would have proved the integrity of his faith by that one great act of obedience. No one ever held hypocrisy in greater dread. No one bore a more willing testimony to the truth of revelation, or more scathingly denounced infidelity in all its phases. He revered religion, and held in highest veneration its crowning mystery, the sacrament

of the Lord's Supper. He had a sincere dread of not fulfilling his plighted vow, and that seemed to me, unhappily, to cause him to hesitate. I never saw him again, for when I called to see him the day or two afterwards, I found that he had breathed his last. The intervening visit that I paid he was too much exhausted to see me. This brief sketch is written for his granddaughters to put them in possession of what passed between me and their illustrious grandfather. None are cast in his mental mould in our day; few in any day. And as you were not permitted to soothe him in the dying agony, it has occurred to me that you would be gratified to learn what I heard fall from his lips in the hour when he knew that his end was near. I attended his funeral, and read the sublime burial service at his grave; and never was I more profoundly impressed with the vanity of all earthly things, than when I cast my eyes over the sympathizing group that gathered round his bier. The elder members of the bar, who had seen him when in the fulness of his strength he walked the arena, the first among his peers, were there to pay the last token of respect to the memory of a brother whose graces added lustre to a profession that a Mansfield and a Marshall adorned, and whose eloquence placed his country on a pedestal that Rome and Greece would not be ashamed to occupy. The younger members of the bar were there also, who will cherish the stimulus of his fame as they carve out for themselves a memory that shall live after them. The greatest living mind had passed from earth. The founder of the greatest philanthropic enterprise of the age (the American Colonization Society) had stepped from the arena of his proudest achievement while the tones of his eloquence were still lingering on our ears. For it was while his mortal remains were in our view that we were recalled to contemplate the stupendous monument of his far-seeing sagacity as a statesman, as a philanthropist; his address to Congress in behalf of the Colonization schemes, and yet the world moved on as though a feather had fallen from its rapidly revolving wheels. His mortal remains now rest beside his departed comrades. His simple profession of belief in the truths of Revelation, and his full confession of trust only in the Lamb of God, who was crucified for sinners, are the memories which I cherish most. Earthly glory fades; but those truths are eternal.

"WILLIAM PINKNEY."

There are those who remember the simple detail which he gave of a pastoral visit to a decrepit old colored woman, a communicant of his church, who was lying ill and dying with the small-pox. While ministering to her she asked him to take her hand and hold it in his, that she could die the easier if he did so. For a moment, in his quick view as to what might be the consequences, more for others than himself, of his doing so, he hesitated, but only for a moment. He calmly took her hand in his and held it in his own while the spirit was departing from the body.

Another instance, quite different from this in the *personnel* and standing of the individual, was that of his unfailing ministrations for full three months by the bedside of a very dear friend,* a prominent lawyer and a vestryman of his church.

The residence was somewhat remote, but frequent were the pastoral visits during the week; and always on Sunday nights, when the services at the church were over, he was wont to go to

* Mr. William J. Stone.

sit up and nurse the sufferer through the long night-watches. From the bereaved widow it is learned that—

“Almost every day Dr. Pinkney came to read and pray with my husband. His presence tended to soothe the great restlessness of the sufferer. Just the touch of Dr. Pinkney’s hand seemed to quiet his excitement. Every Sunday night, without fail, after all his arduous duties of the day were over, he came and sat by the bedside, administering medicines and food, taking all charge and responsibility for that night on himself, and never leaving the room until the sun arose. No words could tell all he was to us at that time, so gentle and quiet, so sympathetic, so full of anxiety himself, encouraging us and yet fearing the worst all the time. His very presence in the house was unspeakable comfort.”

To the memory of this beloved friend and parishioner Dr. PINKNEY paid a just and beautiful tribute in the funeral address he delivered, which, along with commemorative proceedings by the Bar, was subsequently published in a pamphlet. The following extract from the address is given :

“And oh, when I recall the tenderness of the past, the look of welcome and the tone of love that greeted me at home, on the thoroughfare of business, and the avenue of social life, and then recall the kiss of love he gave as I sat beside his suffering couch, day after day, all too sad that I could not indulge the hope that he would be raised up again, I am without words to tell you what I found in him of the sweets of friendship. * * * I leave you to draw the picture of our sleeping brother as a friend, while I must rest contented that he lies all undescribed in the framework of my own sad heart. As a counsellor of the church he was wise, conservative, and just, a man to be trusted, safe in counsel and steadfast in principle. I knew no man who, in difficult cases, was his superior in that particular department. As a vestryman his place cannot be supplied. He took a lively interest in all that contributed to the church’s growth and advancement, loved to beautify it for all the high festivals, and with his own hands festooned the pulpit on Whit-Sunday with a taste that I have never seen equalled. His money was always liberally bestowed in charity, and our beautiful communion set is the device of his own devout taste—the cross inwrought in gold in solid form, and standing out all so beautifully. * * * A few hours before he died I read to him that sweetest of all our hymns, ‘Jesus, Saviour of my soul,’ and prayed with him ; and while in the act of prayer he opened his eyes full upon me, all so eloquent of love, as clear and calm as in his brightest living hour. He now sleeps, and you and I are here to bear him to his long, last home. We will bear him gently, with hushed heart and tearful eye, for we loved him ; and we will keep his memory freshly watered by our tears until our feet touch the borders of the river and our bodies rest beside him in hope.”

Whenever any member of his cure was going away, though to be absent only for a season, there was always the parting farewell between them, perhaps some little book or token given ; and some pleasant letter of remembrance and counsel was sure to follow.

Of many such letters, these may suffice to show how tenderly the absent ones were remembered :

“*To Miss McC.*

“*April 20, 1857.*

“MY DEAR A— : I was very glad to hear that you had reached S— in safety and without fatigue ; and I hope you will enjoy the privilege of being

with the friends of your dear mother. I felt sorry to bid you good-bye on so long a journey and for so long a time; for although I see very little of you, the recollection of your now sainted mother, whom I watched during many days of suffering, has always tended to keep alive my interest in her children.

"You will see much to amuse and instruct you in the new scenes around you: and I am sure everything will be done by your aunt to make your time pass pleasantly and profitably during your stay. Travel, if rightly improved, is not more interesting than it is instructive: and, my dear child, you must endeavor to combine the two in your present visit, and return to us every way benefited by the trip. I trust that you give some time each day for the cultivation of your mind. Study and reading ought to constitute a part of the employment of everybody: and as your dear father gave you all the advantage of a liberal education, I hope you will go on to acquire knowledge and keep your mental faculties bright and vigorous. * * * The idea that knowledge was necessary for man only, and that mental culture was his especial prerogative was a splendid fallacy of the logic of our fathers. *We* have lived to see that it is not less essential for woman, and in many cases far more prolific of lasting good. For woman moulds the rugged nature of our lordly race.

"I need not say that you must be careful to watch over and guard the heart, for that *needs* even more painful culture than the mind. You are *professedly* GOD'S child. I trust you are so *really*. As a member of His Church you must strive to walk before Him in humility and meekness of soul. To do this you must be much *alone* with Him in private prayer and the study of His Word and meditation upon it day by day. You must guard against the influence of worldly company, for nothing affects us as associations. You must never forget that you are called upon to walk in the footprints of Jesus, our blessed LORD and Saviour. The little book I gave you is of priceless value in this respect. It is one of the best aids to a godly life. You will read it for my sake, and strive to profit by its godly counsellings. The Bible and the prayer-book you will make your daily study—I say *study*, for, my dear A——, reading the word of GOD will not suffice. We must read it *closely*, with undivided attention, with self-applying honesty, with faithful prayer, or we shall not read it to profit, and such reading is *study*. The baptismal office and the confirmation and communion offices you will often peruse, for they are a beautiful and most admirable *chart* of the voyage of life. Excuse me for these earnest words. I am not in the way of collecting news, and therefore my letter will be wholly destitute of that most attractive feature.

"Poor Mary G—— is still very sick. My heart bleeds for her, that one so young and who seems to be so willing to live and toil for others should be so afflicted in her youth is sad when viewed from the low stand-point of earth. But GOD in His goodness so orders it, and that makes it all right.

"I must now bid you good-bye. May GOD bless and keep you and make you more and more like Him. May He sanctify all your little trials and give you to see that life is only rightly spent when it points and leads to Him. I shall be glad to welcome you back again. Remember me to your aunt, for, although I do not know her, I feel that she will not esteem me as a stranger, seeing it was my privilege to keep watch by your dear mother when she passed through the dark valley of the shadow of death. Her memory is still fresh in my recollection.

"Your attached friend,

"WILLIAM PINKNEY."

In connection with his pastoral work and very early in his ministry in the Ascension Dr. PINKNEY felt the need of calling to his assistance the valuable agency of woman. At that period

there existed no such general and effective measures for the organization of woman's work in the Church as have since been so extensively carried out in Germany and England and in this country. Since then the Order of Deaconesses has been revived, Sisterhoods have been established, and recently the Woman's Auxiliary, with its branches in all the dioceses, has grown in its work and in its field to immense proportions of usefulness. All of these are voluntary associations; for the general Church has been slow to legislate upon such agencies, all-important as they are for the great work of Church help and Church extension. Upon his own responsibility as Bishop, Bishop Whittingham, as early as 1858, set apart, with appropriate services, as the first deaconess of the diocese, to be under his especial jurisdiction, Mrs. Adeline Blanchard Tyler, commonly called "Sister Tyler," a lady pre-eminent in those qualities most needed for such benevolent work. Under her management and with the help of the then rector of St. Andrew's Church, Baltimore, she established "St. Andrew's Infirmary," which was afterwards merged in the present Church Home, since become one of the most valuable and excellent of our Church institutions.

But at the period referred to very little had been done by the Church in bringing into practical utility the services of woman with her gifts, her powers, and her wonderful adaptedness for all parochial, eleemosynary, and general mission work.

The rector of the Ascension lost no time in organizing in his parish an organization of women to be his helpers in the church. The society formed towards the close of 1861 was first called "The Dorcas Association of the Ascension Parish," and had for its aim three objects—a sewing circle, a mission school, and a Sunday-school. The name was subsequently changed to that of "The Ladies' Association," and its work and its resources for work became greatly enlarged, and it was soon able to render the rector the most efficient help. The great body of the ladies of the parish connected themselves with the association. The rector was made the president; and he was careful to be always present at the monthly meetings. Each member contributed a certain sum annually, engaged to do certain work and to solicit aid for the objects of the association. Festivals for raising funds for some special enterprise were occasionally held, and a series of literary entertainments were conducted for a time and resulted in liberal voluntary offerings. The ladies of the association engaged heartily in their work, and were always ready to undertake and carry on any measures laid before them by their rector, between whom and themselves the most tender relations existed.

Two items will suffice to show what they were doing outside of parochial work. In 1867 they provided for the support of one orphan and of a candidate for the holy ministry, to the amount of

\$300; and in 1868 they contributed to the work which the Rev. Dr. A. Toomer Porter was carrying on in South Carolina, a like sum of \$300.

It may be here remarked that Dr. PINKNEY, during the whole of his rectorship of the Ascension, provided annually for the full support of one candidate for the holy ministry, while prosecuting theological studies, sending donations for that purpose to one of the Western bishops.

Among the good works which the Ladies' Association sought and helped to accomplish was that which, in union with the parish of the Epiphany, resulted in the organization of the parish of "The Incarnation" in Washington, which has since grown to be one of the most flourishing in the city. This work was originated and promoted by the fostering care of the convocation of Washington, which then was a strictly voluntary organization formed by the clergy of the city and District of Columbia for Church extension within those limits. The rectors of the Epiphany and Ascension parishes took especial interest in this work; and in 1867 the Rev. Mr. Lowrie, who had been acting as assistant minister in Ascension parish, resigned that position and engaged as missionary, under the ecclesiastical authority of the diocese, for the organization of the new church which was established as the parish of "The Incarnation," with its metes and bounds, by the convention of 1868.

When the work of erecting a new parish church was entered upon, and while that work was going on, and afterwards when, under a heavy debt, it was completed, the Ladies' Association, in unison with the Bishop, the Associate Rector, and the vestry and congregation, rendered most efficient and successful aid.

The Ladies' Association still continues its good and noble work in the parish of the Ascension, and the present rector, no doubt, finds it as helpful as it was in the days of the Rev. Dr. PINKNEY's rectorship.

The Sunday-school work which Dr. PINKNEY carried on formed, also, an important part in his parochial administration. The interest which he felt and manifested in many ways in behalf of young children and the youth of both sexes marked a beautiful feature in his character and parish life. He always had a well-organized and prosperous Sunday-school in his parish. For many years the late Mr. John M. Duncanson was the efficient superintendent, and a corps of competent teachers, both male and female, members of the congregation, were zealous helpers in the work. Dr. PINKNEY made it a rule to be present either at the opening or closing religious exercises of the school, and whenever present would go from class to class with some gentle words of counsel and encouragement to both teachers and pupils. In this way he came to know well all the scholars, and from those among them

who were older and more advanced drew the catechumens to receive his special instructions for confirmation.

Nothing could have been more pleasant and harmonious than was the unison of pastor and teachers in the work of leading the young to Christ and to the communion of the Church. And when they were confirmed and became communicants he did not lose sight of them, for they were sure to receive from time to time some little note or token of pastoral interest and remembrance.

The following letter, from the incident that called it forth, is very beautifully illustrative of the warm and tender feelings reciprocally existing between himself and the scholars of his Sunday-school :

“ Letter of Rev. William Pinkney, D.D., to the Scholars of the Ascension Church Sunday-school.

“ A very beautiful carriage, harness, &c., were presented by the children of the Sunday-school to the Rev. W. Pinkney, of the Ascension, accompanied by a letter expressive of their love. This carriage was sent on from New York in the steamer *Empire*, which was ice-bound in the Potomac. The accompanying letter was received by the children from their pastor, and is now printed by them :

“ MY DEAR CHILDREN : Your beautiful note—I must call it beautiful, for it is full of thoughts that are not less happily conceived than expressed—I repeat, your beautiful note took me wholly by surprise. It is in itself a gem which I would set in a framework of gold and retain as the brightest and sweetest that has ever crowned a ministry of love, exercised in much fear and trembling. To win a smile from you, to know that your hearts are mine, and that you look with so much tenderness and sympathy upon the few feeble efforts I have made to lead you to the Rock that is higher than you, is the richest solace of a heart that is often sad. There is an eloquence in your words which I wish I could hope to rival. As it is, all that I can expect to equal is the eloquence of your feeling. Your gift is not more beautiful than it is appropriate, and the selfishness of the choice is that only form of selfishness which denotes a heart that beats with noblest sympathy. You have woven many cords around my heart, and now, with loving hands, you seek to weave another around one who will love you as tenderly and delight in giving back love for love. The ice of this Christmastide stands between me and your precious gift. But no iceberg floats in that warm region of the heart which divides us from each other. The *Empire* you have freighted with your love may be ice-bound in the Potomac, but the empire you have, by your docility, gentleness, and affection, succeeded in establishing in my heart, is an empire of soft skies and balmy breezes. To me Christmas comes with something of sadness, for I bear a pilgrim staff and must travel on in the consciousness that I have lost much time and wasted many precious gifts. To you it dawns in hope and is radiant with beauty. If I could I would retain all the freshness and holy joy it awakens for you, and with flowers, gathered in the early dew, strew your pathway all through the year until the next Christmas greetings meet you. My children, you remember who took little children in His arms, and, blessing them, said, “ Of such is the Kingdom of Heaven.” The Manger and the Cross are yours; and, oh! if you only seek a hiding-place in His bosom, and wait to catch His voice as it comes floating over the hills and valleys of the past, and obediently follow in His steps, you will find Christmas and Easter bright with joy each swiftly

passing year. A tear may gather on your eyelids, but it will be transmuted into the diamond of faith, and only make more resplendent the future crown. You remember who it was that mounted heavenward on a chariot of fire, and although you and I must walk at last through the valley of the shadow of death, there is a chariot of love which may bear us up, and that chariot may never be ice-bound. We look for the floating pennant of the *Empire*, with the bill of lading, the security that we shall not look in vain—you, in the sweet consciousness that you have touched your pastor's heart to the quick, I, in the sad consciousness that I so little merit your thoughtfulness and your love. But your empire is not on the floating waves or the chill waters, but in the heart firmly established. It is the empire of childhood, the jewel of the Saviour's household, whose sway is the rule of winning arts and the heart's magnetic touch.

"Mrs. Pinkney joins me in thanks for your munificent offering. She will use it, and nothing will give her more pleasure than the privilege of sometimes coming to see you and exchanging with you the greetings of the seasons.

"We each wish you a happy Christmas, and many, many returns of the season.

"Your affectionate pastor,

"WILLIAM PINKNEY.

"DECEMBER 25, 1867."

So important did he regard the Sunday-school in its true place and sphere in connection with, and under control of, the Church that subsequently and very early in his Episcopate he took occasion to present, in a charge to the Convocation of Washington, a very full and strong view of the need and the work of the Sunday-school in fulfilling the mission of the Church. That charge was published, and its wise words and salutary counsels deserve to be remembered and cherished.

The following extract is given :

"You perceive, then, that the Sunday-school is a power only in so far as it finds its real headship in the pastor of the fold; its system of instruction in the creeds and the pure word of GOD; its helpers in the wisest, most earnest, and magnetic of the young and the more advanced; is used by parents as a help and not a substitute, and is not allowed to take the place of the regular Sunday worship. If this be so, do you not perceive how vast is the responsibility, how intense the labor, how august the privilege that are pressing on the heart and conscience of all those who seek to share its honors and its glorious self-sacrifice?"

So, too, as regards the divine ordainment of the family, in its relation alike to the Church and the State, he saw clearly that the foundations of religious instruction, training, and culture, were to be laid in the hallowed circle of the home by parents realizing their responsibilities and fulfilling their duties. This subject he frequently brought before his people in very earnest discourses upon the family and the home. A single extract from a sermon on "Showing Piety at Home," which he preached on several occasions and which was afterwards published, will show with what glowing feeling he could picture a happy Christian home :

"But yet again I see another and a different scene. It is the sweet and subduing exhibition of piety at home : where the love of GOD wells up in the heart, and goes forth in gentle streams to enrich and fertilize other hearts that beat so near its own—where a family altar is reared and the happy household is gathered in weeping wonder around it ; where the little hands are folded and the little knees are bowed in prayer ; where a father's gentleness is mingled with a mother's tenderness as the story of the cross is deep imprinted on the heart, and heaven is opened to the gaze of childhood with its pearly gates and its golden pavement : where the hours not consumed in the business of earth are spent in forming the soul and preparing it for the double duties, the duties of the world that is, and the world that is to come : where home is made the nursery of a living faith and the abode of quietness and peace, over which are constantly gathering the rays of the sun of righteousness, and within which there is the beautiful type of heaven : and my prayer to God is, that such homes may be multiplied, and that such scenes of an earnest home piety may be often re-enacted."

In connection with home nurture and Sunday-school training he took a deep interest in all educational institutions that were more or less under Church influence and control. For many years and up to the close of his life, out of his own very moderate income, he was in the habit of sending to a number of schools and colleges costly gold medals to be awarded for excellence in deportment and proficiency in study. For a long period, up to the time of his death, he was an influential and active member of the board of visitors and governors of his Alma Mater, and never failed to attend their meetings and the college commencements.

The services of his church in the public worship were always conducted with scrupulous regard to rubrical requirements, were very impressively rendered, and in the musical portions were full of hearty animation and solemnity.

He was fortunate in securing and for a number of years in retaining as his organist* a young man of very remarkable musical talents, who possessed alike a master's skill in the use of the instrument and a thorough practical knowledge of its whole internal mechanism and structure.

His choir was for the most part and almost exclusively composed of volunteer singers from the members of the congregation ; and any worshipper would have been struck with the earnestness and superior excellence of the music.

* Prof. Geo. W. Walter.

CHAPTER XXI.

ELECTION AND CONSECRATION. 1869-'70.

BISHOP WHITTINGHAM'S health, after the War, continued to grow more and more feeble—so much so that neither rest nor a sea-voyage brought any permanent relief. It became year by year increasingly apparent to the Bishop himself and to the diocese that it was hopeless to look for any such restoration as would enable him to discharge the active duties of the episcopate.

The setting off of the Eastern Shore as a separate diocese, which was consummated in the Diocesan and General Conventions held in 1868, only gave relief to that part so formed into an independent jurisdiction. Notwithstanding the separation of Easton as a diocese, the matter of still further division continued to be agitated. It came up in the Conventions of 1867 and 1868. Committees were appointed and reported about it. There were those, not many, in the convention, most anxious and persistent to bring about the separation of the District of Columbia as a diocese, with or without the annexation of some of the counties in Maryland. The question, however, was at last brought to the test by a resolution, in 1868, of Mr. A. B. Davis for the appointment of a committee to address "a circular and queries to all the clergy and vestries" to ascertain the feeling and wishes in regard to further division. This committee reported to the Convention of 1869 that the responses to the circular and queries were so few and so unsatisfactory that they asked to be discharged, and the movement was for the time dropped.

It was afterwards revived under a somewhat different phase when an Assistant Bishop had been elected.

Soon after the complete organization of the Diocese of Easton, with its Bishop, some measures for a federate union of Maryland with Easton, for the common interests of both dioceses, were introduced into their respective conventions, and special committees were appointed to confer upon the matter. It was thought by some in Maryland that if some such measures were carried, the Bishop of Easton, having the charge of a small diocese, could easily come over to the Western Shore of Maryland to render such Episcopal services as the Bishop of Maryland might need, and, by thus relieving Bishop Whittingham, satisfy the steadily increasing desire for the services of an Assistant Bishop. There were those in Maryland who earnestly desired and strenuously sought

to consummate this measure of a federate union. It created no little dissension and discussion.

When the Convention met in Baltimore on the 26th of May, 1869, a committee of three clergymen and two laymen was appointed early in the session "to confer with the committee from the Diocese of Easton" upon the subject, the members of which Easton committee were known to be present for such conference. On the third day of the session this committee reported and recommended the adoption of the following resolution, which was passed:

"*Resolved*, That a Committee of three clergymen and two laymen be appointed by this Convention to meet a similar Committee appointed or to be appointed by the Convention of the Diocese of Easton, to mature a proper plan for the organization of a Federate Convention of the two Dioceses, and for the promotion of Church Extension in this State, and to report to the next Convention of the Diocese of Maryland, and that the Bishop of Maryland be *ex officio* Chairman of the said Committee."

At the next convention (1870) there were presented from that committee two reports; a majority report favoring such Federate Convention, and setting forth the objects contemplated and sought to be effected by its organization. It was as follows:

"In accordance with the votes of the Dioceses of Maryland and Easton, instructing the Joint Committee on the Federate Council to send to each Rector and Vestry a copy of their report on or before the first day of May, A. D. 1870, the Committee hereby announces that it will recommend to the two Conventions the following preamble and resolutions for adoption, to wit:

"WHEREAS, There are now constituted, within the limits of the State of Maryland, two organized Dioceses, thus making it necessary to secure, from time to time, legislative enactments affecting the common interests of the Church in this State; and

"WHEREAS, It is greatly to be desired that the bonds of unity and fraternal love should be preserved unbroken between the two Dioceses, and cordial co-operation be secured in all matters touching common welfare; therefore,

"*Resolved*, That there shall be elected for this Diocese, at this, and every succeeding Convention, five clerical and five lay delegates, who, with a similar delegation from the Diocese of *——, together with the Bishops of the Dioceses concerned, shall be a Federate Convention of the Dioceses in Maryland.

"*Resolved*, That the Senior Bishop shall preside, and shall, from time to time, appoint the time and place of meeting of the Federate Convention. He may convene it, of his own motion, when he shall deem it expedient; and it shall be his duty to convene it when requested by the other Bishop, or by a vote of a Diocesan Convention.

"*Resolved*, That the said Federate Convention shall have power to deliberate about all matters of interest common to the two Dioceses, and to offer recommendations to the Diocesan Conventions; and it is expressly authorized to take such determinate action as it may deem necessary to secure such legislative enactments as the common interests of the Church in the

* Insert Maryland or Easton, as the case may be.

State may require : and all its actions and proceedings shall be made known to the next succeeding Annual Convention.

"*Resolved*, That the said Federate Convention shall be empowered to act whenever the concurrence of the two Dioceses, in the passage of these resolutions, shall be duly certified to the respective Bishops.

"*Attest* :

(Signed)

JOHN VAUGHAN LEWIS.

"*Secretary of the Joint Committee.*

"BALTIMORE, MD., *Easter Monday*, 1870."

The minority report by the Rev. Dr. Addison was not printed in the journal, but it is stated to have contained such strong and conclusive arguments against any action in the matter that after considerable debate both reports, together with the resolutions appended to them, were upon motion, "postponed until the next annual convention," which was considered as equivalent to an *indefinite* postponement, as the matter of the election of an Assistant Bishop was known to be then pending—as we shall see—before the convention, and on its consummation would remove all necessity or occasion for any Federate Convention so far as the supply of relief in Episcopal services for the Diocese of Maryland was concerned. No subsequent movements were made to revive this measure.

All efforts for further diocesan division failing and no actual and advantageous relief to come from any Federate Convention, even if successfully organized, the mind of the Church in the diocese was the more turned to secure that relief which the canons provide in the case of a Bishop's disability by the election of an Assistant Bishop. But no movement in that direction could be made except under the request and approval of the diocesan.

The reluctance of Bishop Whittingham to desire and ask relief by an Assistant Bishop is well known. It is also well known that under his constantly increasing infirmities of health and the apparent hopelessness of any permanent restoration, he at one time entertained serious thoughts of resigning his jurisdiction as Bishop. He was probably withheld from the fixed purpose of doing so by the known and expressed opposition on the part of very many in and out of the diocese to such a course.* There seemed to be only one mode and hope of relief, and that was the election of an Assistant Bishop. To this the Bishop gave his "concurrence and consent," and placed the whole matter in the hands of the convention.

There were those in the diocese who, on principle, were opposed to the whole system of Assistant Bishops, as contrary to the one headship in the Episcopal jurisdiction, and as liable in practice to the perpetuation in a diocese by its Bishop of a certain cast of Episcopal teaching and governance, inasmuch as the convention

* See page 209, where, in a letter of his to the newly-consecrated assistant Bishop, he gives expression to this purpose which he had formed.

of a diocese, whatever might be the convictions of its members, would be slow to elect an assistant whose views were known to be not in harmony with those of the diocesan.

As the canon forbids the election of a *Bishop suffragan*, there is no other relief for a Bishop's disability and the needs of Episcopal services than that of an Assistant Bishop. There is a limit to which diocesan division can be carried, the conditions in some of the dioceses being such that division becomes practically impossible. Some action may be taken by the General Church to substitute for the present mode of relief by Assistant Bishops a suffragan system, like that which existed in the primitive Church, and which would not be liable to the objections to that form of suffraganship which was adopted in England in the reign of Henry VIII, and against which the prohibition of the existing canon is directed.

At the General Convention in 1886 a canon entitled, "of suffragan Bishops," was introduced in the House of Bishops and postponed for consideration to the next general convention. The matter thus brought before the Church in her highest council may result in some determinative action that will better meet the needs and exigencies of the Church than the present system of "Assistant Bishops."

The Convention of the Diocese met in Baltimore on the 26th of May, 1869. The Bishop was in attendance, but too feeble in health to preside during the deliberations of the body. His address was placed in the hands of one of the clergy to be read to the convention; and, by his request, there being no opposition, the president of the Standing Committee, the Rev. Dr. C. K. Nelson, took the chair to occupy the place of the Bishop "through the current of business."

The closing paragraphs of the Bishop's address, referring to the condition of his health and to relief for the diocese, are here given :

"The rendering of this slender account may serve to introduce and justify a communication which it costs me much to make.

"After nine and twenty years of endeavor, always weak and imperfect, and often, to my full consciousness, miserably futile, but still honest and earnest endeavor—to serve the Diocese in my office, the experiment of the last three years has proved to me that I must either be content to lie as an incubus upon my people, pressing down their energies, and thwarting instead of forwarding their work, or must set before them my hopelessness of fulfilling the measure of official duty which their needs require.

"I have my own views of what it were best for me to do, in this state of our relations; but I defer to those of others when I adopt the course of informing you that I have no longer room for doubt that my case comes within the purview of Section V of Canon 13 of the Digest; and that if the Convention should think proper to take action under that Canon for the relief of the Diocese, it will, in so doing, have my frank and cheerfully accorded concurrence and consent.

"Humbly committing you in this, as in all your counsels and devisings, to the aid and guidance of the Blessed Spirit of wisdom, love, and peace, and praying for you rich measures of blessing, for our dear Saviour's sake, from our Heavenly Father, I am, my dear brethren,

"Your loving brother and servant in the Lord,

"WILLIAM ROLLINSON WHITTINGHAM,

"*Bishop of Maryland.*

"BALTIMORE, *May 26, 1869.*"

Whereupon a resolution was offered, "That the notice required by Article V of the Constitution, before the election of an Assistant Bishop, be now given, and recorded in the journal," which, "Resolution, together with all that part of the Bishop's address referring to the same subject," was referred to a special committee of four clergymen and three laymen, to report during the session of the convention. This committee after stating in their report on the next day "That in the judgment of the committee it is unadvisable at this time to make any provision looking to the election of an Assistant Bishop for the diocese," presented two resolutions, as follows :

"*Resolved*, That the Convention hereby appropriate the sum of Five Hundred Dollars for the use of the Bishop, and subject to his order, to enable him to defray the expenses of such aid as he may think proper to obtain in the exercise of his Episcopal functions in the Diocese of Maryland, until the next annual meeting of this Convention.

"*Resolved*. That this Convention tenders to its beloved Father and Chief Pastor its deepest sympathy and regret, at the occasion of his present appeal, with their earnest prayer to the Great Head of the Church that with the Divine blessing upon the measure of relief thus given, his health may be restored, and that the admirable results of his early ministry may be equalled, if not surpassed, by the riper fruits of the future."

For these resolutions a substitute, to the effect of giving the required notice of electing an Assistant Bishop at the next convention, was offered and failed to pass. The question then recurring on the resolutions of the committee they were unanimously adopted. The resolution, which had been offered as a *substitute*, was then presented as an *original* resolution, and was adopted by a very decided vote of both orders. The resolution was as follows :

"*Resolved*, That the notice required by Article V of the Constitution of the Diocese, to be given by the Convention, whenever it shall be proposed to elect an Assistant Bishop, be and hereby is given, in order that an election for an Assistant Bishop may take place at the next Annual Convention, May, 1870."

At the Convention which met in Baltimore on the 25th of May, 1870, Bishop Whittingham was present at the opening services ; but after the body was organized for business,

"The Right Reverend, the Bishop, announced to the Convention that, on account of his present disability (referring particularly to the loss of

his voice), in addition to the election of a Secretary, he would be compelled to ask the Convention to elect a President from its body, to preside. Whereupon, the Convention proceeded to an election *viva voce*, which resulted by a unanimous vote in the selection of the Rev. Cleland K. Nelson, D. D., President."

The address of the Bishop had been placed in the hands of the Rev. Mr. Stryker, who, by request of the convention, proceeded to read the address.

The Bishop, in referring to his "increased incapacity" for Episcopal visitations, was able to say :

"Nevertheless, as in former years, the very great kindness of brethren in office has enabled me to obtain for the Diocese a fair measure of Episcopal service. Especially we are indebted to the Bishops of Pittsburgh and of Easton for a full month of daily work on the part of the former, and within a day or two of the same amount of labor by the latter."

* * * * *

"The visitations of the year, by other Bishops and myself, have extended to all the counties in the Diocese but one, and pretty thoroughly in the cities of Baltimore and Washington."

The Bishop was also able to make in his address the following gratifying statement :

"We have now in this Diocese precisely the number of clergymen that were at work in all Maryland in 1855 ; and I am thoroughly satisfied, from careful inquiry and ample sources of information, that the services and attendance of this Diocese in the present year are fully double those of the undivided Diocese fifteen years ago. This is a great thing to say ; because it amounts to an affirmation that the working efficiency of our clergy has doubled itself in half a generation ; but I feel confident of the accuracy of the statement, and deem myself bound to make it in justice to my hard-working—in human computation ill supported and miserably remunerated, but nobly successful, and of God, after the wishes of their own hearts, gloriously rewarded brethren. If ever patient continuance in well-doing had its reward even in the present fruits of labor, church-work in Maryland is now recompensing the earnest, indomitable zeal of the unpretending, suffering men who make so large a proportion of those engaged in it."

Towards the close of his address the Bishop referred to his communication to the convention of the preceding year, in which he had expressed his "concurrence and consent" to the election of an Assistant Bishop :

"On the matters brought before the last Convention, and to be taken up by this Convention in continuation of the proceedings then instituted, I have nothing to add to my communications already made. The welfare of the Diocese is in your hands. May God abundantly endow you with heavenly wisdom, and that charity which is the very bond of grace and perfectness, to guide you in all your action and decisions !"

On the second day of the session (1870) the convention decided by a very large vote to "proceed to the election of an Assistant

Bishop of the Diocese of Maryland, under Article V of the Constitution."

The whole proceedings in the election that followed were so marked by unanimity and solemnity that the record stands out as somewhat unique in the history of elections to the Episcopate in the Diocese of Maryland, which, both before and since, have been noted for delays, difficulties, embarrassments, and contentions.

The following record of the proceeding had on that election is drawn from the Journal of the Convention of that year, 1870.

Several nominations were made.

Before proceeding to ballot the whole convention knelt in silent prayer, and remained in an attitude of supplication for several minutes.

Article V of the Constitution of the Church in Maryland requires that on an election of Bishop or Assistant Bishop, the order of the clergy shall vote first and separately, and a vote of two-thirds of that order shall be necessary to constitute the choice of the clergy; and upon such choice the name of the person so nominated is presented to the order of the lay delegates for their action, and an approval by a two-thirds vote of their order is required to constitute an election.

Upon the first ballot of the clergy the Rev. Dr. WILLIAM PINKNEY received within one vote of the required two-thirds majority. Upon the second ballot he received far more than the required number of votes, and the nomination was immediately approved and confirmed by a very large vote of the lay delegates.

It was immediately ordered by vote in the convention that the election be declared unanimous.

The convention then united in singing the *Gloria in Excelsis*.

A committee was appointed to wait on the Rt. Rev. the Bishop of the diocese, to advise him of the action of the convention; and a similar committee to wait on the Rev. Dr. WM. PINKNEY, and apprise him of his election.

The reports of these committees were as follows:

"The Rev. Dr. Lewin, from the Committee appointed to wait upon the Rev. WILLIAM PINKNEY, D. D., and to inform him of his election as Assistant Bishop, made the following report:

"The Committee appointed to announce to the Rev. WILLIAM PINKNEY, D. D., that this Convention had elected him to the high and holy office of Bishop in the Church of GOD, to assist their Rt. Rev. Father in GOD, the Bishop of this Diocese, respectfully report, that, in the discharge of their duty, immediately after the adjournment of the Convention, they waited upon the Rev. Dr. PINKNEY, the Assistant Bishop-elect, and that they expect shortly to have the pleasure of introducing him to the Convention.

(Signed)

MEYER LEWIN,
W. F. BRAND,
GEO. LEEDS,
BERNARD CARTER,
DANIEL M. THOMAS.'

“The Rev. Dr. Shepherd, from the Committee appointed to wait on the Right Rev. the Bishop of the Diocese, to inform him of the election of an Assistant Bishop, reported as follows :

“The Committee appointed for the purpose of informing the Rt. Reverend the Bishop of the Diocese, of the result of the election of an Assistant Bishop, would respectfully report that, in the discharge of their duty, they waited upon the Bishop immediately after the adjournment of the Convention last night. When informed of the result of the election, and especially of the harmony which attended it, he thanked God with visible emotion, and prayed that His blessing might attend it. He stated that he had purposely abstained from expressing any preference, for he desired that the person elected should be the choice of the Convention—that no one would be personally more agreeable and acceptable to himself in all social and ecclesiastical relations. He would like to say more, but his voice would not permit it.

(Signed)

J. AVERY SHEPHERD,
A. P. STRYKER,
E. A. DALRYMPLE,
A. BOWIE DAVIS,
H. COLBURN, M. D.
R. M. PROUD.’

“The Assistant Bishop-elect, the Rev. WILLIAM PINKNEY, D. D., was then introduced. The Convention rose, and remained standing while the Rev. Dr. Leeds, on behalf of the Committee, spoke as follows :

“MR. PRESIDENT: The Committee whom you honored last evening with the duty of communicating the action of this body to the Rev. Dr. PINKNEY, take great pleasure in now presenting him, both to you and to this Convention, as the Assistant Bishop-elect of the Diocese of Maryland.

“To say that he is worthy, on whom the choice of his brethren has fallen, to aid our venerable Father in God in the arduous duties to which, to our deep sorrow, he is made unequal, would be quite superfluous. He is already in your confidence, your esteem, and your affection: and I beg to assure him, in this presence, how heartily those who have had the honor to share, though at a wide remove from himself, the suffrages of this Convention—how heartily they and their too partial friends unite in the common expression of satisfaction and delight, awakened, at this hour, by the harmony of our counsels and the manifest guidance of God’s Good Spirit.’

“To which Rev. C. K. Nelson, D. D., President of the Convention, responded :

“MR. CHAIRMAN: We have listened to your introduction of the Rev. Dr. PINKNEY as Assistant Bishop-elect of the Diocese of Maryland with the deepest interest. As we, in the name of the Convention, welcome him to our presence, it needs no addition to the words so well chosen by yourself, to express the sense of appreciation which the Diocese entertains for him. It is enough to say that he is a son of the Diocese, and has devoted the energies of his whole earnest life to her service. In the name of the Diocese of Maryland, we offer to the Assistant Bishop-elect our truest and heartiest sympathy, and pledge him the most cordial support of our hands and our hearts.’

“With voice tremulous with emotion, Rev. Dr. PINKNEY responded as follows :

“DEAR BRETHREN OF THE CLERGY, AND DEAR BRETHREN OF THE LAITY: Overwhelmed as I am by this most unexpected and unmerited token of your confidence and love, I can only say I am profoundly grateful. And yet, when I cast my eyes around me, and see so many Presbyters beloved, who would have worn this mantle with inexpressible dignity and grace, and brought to the discharge of the high duties of this most fearful office, a

ripeness of experience, wisdom, learning, eloquence, zeal, and energy, to which I can lay no claim whatever, I am as deeply humbled. Should your choice meet the approval of the several Standing Committees and Bishops of the Church, and my own mind and heart be brought to the conviction that it is my duty to take up the Banner of the Cross, as your leader, wishing and seeking to act, at all times and under all circumstances, in the most cordial and fraternal co-operation with the most eminent and distinguished Bishop, who has for so many years guided the destinies of this Diocese, and whose rare learning and burning eloquence have made him so signally known beyond our borders, I shall have to draw very largely on your forbearance and brotherly sympathy.

“ Having spent the largest portion of my life in the rural districts, there is no part of the field in which I shall take a livelier interest than that in which a noble band of Presbyters and Deacons are now serving the Church in a spirit of the sublimest self-sacrifice, in a beautiful contentment with their lot, and a voluntary poverty endured for God and His holy household. Words are powerless to express the feelings that at this moment move me. Deeds, not words, you have a right to expect; for deeds alone can test the issues of this hour.

“ You have called me from a field of labor where I was happy, and more than satisfied—from a people who have never tired in the kindest offices of love, and who have ever woven around my heart cords, the severance of which must cost me intensest agony. If I am constrained to turn from them to you, I shall confidently look to the Clergy and Laity of the Diocese of Maryland for a generous construction of my motives, and a warm-hearted sympathy in my cares and trials, and I know I shall not be disappointed.

“ I leave you, with these few words, to face the responsibility of this hour: and, if confirmed by the Church at large, solve the great question of duty in the chamber of my own heart.”

“ At the conclusion of the Rev. Dr. PINKNEY’S remarks, the whole assembly again knelt in prayer; after which, the members of the Convention gathered around the Reverend Doctor and tendered their congratulations.

“ In the meantime, the venerable Dr. Pigott had, at the request of the Committee, drawn up the Testimonial in the prescribed form, and a table being placed in the main aisle, the roll was called by the Secretary, in the order of seniority, and each clergyman, as his name was called, stepped forward and signed the Testimonial. After which, the lay members all signed their names.

“ TESTIMONIAL.

“ We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify that WILLIAM PINKNEY, Doctor in Divinity, is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness in life, and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office. We do, moreover, jointly and severally, declare that we do, in our conscience, believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the office of a Bishop to the honor of God, and the edifying of His Church, and to be a wholesome example to the flock of Christ.”

Bishop Whittingham, as we have seen, interposed in no way to influence or control the action of the convention. His profound

belief in the presence and guidance of GOD in the Church precluded him from all personal or official counsels or acts in that direction. He cheerfully submitted the whole matter to the will and choice of the convention. Whatever preferences he may have had as to his associate and successor in the Episcopate, it is not known that he ever gave expression to them. It was well known that long before the meeting of the convention the minds of very many among the clergy, and of still larger numbers of the laity of the diocese, were turned to Dr. PINKNEY for the Episcopate. The remarkable unanimity in his election, and the glad and grateful way in which the result was received throughout the diocese, marked the strength and the depth of the feeling in the Church for his selection.

The whole circumstances, therefore, of his election to the Episcopate were such as to hardly leave Dr. PINKNEY any choice as to his acceptance. That he did not desire the high and sacred office, that he shrunk from its grave responsibilities, that he would far rather have had the choice to fall upon one better fitted than himself, as he believed, for the work of a Bishop in the Church of GOD, and, moreover, that it would force him to sever the ties that bound him so closely and tenderly to his parish and his people with like affection to himself—all this he knew and felt, and yet at the same time he felt in his soul that he would be bound to obey the call, coming to him, under Divine Providence, without any agency of his own, as the call of GOD, manifested and expressed by and through the choice of the Church in her council assembled. Resignedly, therefore, he awaited the action of the General Church through the Standing Committees and the Bishops; but as that action was believed to be, as it proved, certainly confirmatory of the diocesan election, Dr. PINKNEY's acceptance of the Episcopate was considered as a matter settled.

In order to provide "a suitable salary for the support of the Assistant Bishop," a committee of seven laymen was appointed "to report at the earliest moment" on the subject, and were authorized to devise ways and means for raising the necessary amount.

Before the adjournment of the convention Mr. Wm. G. Harrison, the chairman, on the part of that committee, presented a resolution "That the sum of four thousand dollars per annum, payable quarterly, be the stipend of the Assistant Bishop," which resolution was adopted, and the measures recommended for raising the amount were approved by vote of the convention.

Thus was happily consummated in the Convention of 1870 the election of an Assistant Bishop for the diocese, whereby the venerable Bishop, in his declining health, was to be aided and relieved in his too onerous duties by one possessing in an eminent degree

the high qualifications for the sacred office, and at the same time the confidence and love of the whole diocese.

Thus, too, in not more than a period of seven years after those notable occurrences which had occasioned temporary collision between the Bishop of the diocese and the rector of the Ascension, there came about, under the Providence of God and the Divine guidance of the Church, one of those events which, by a happy concurrence of circumstances, bring together for united work and mutually helpful counsels those who before had stood somewhat apart.

The memories of the past cannot be obliterated, but they may become so soothed and softened by time that men of real earnestness and loyalty of character brought into new and closer relations, will never suffer those memories to lessen the faithfulness and completeness with which they discharge the sacred responsibilities pertaining to their joint occupancy of one great position of high trust and duty. There may not be a subsequent unanimity in judgment touching many grave matters, but there will be the absence of all painful conflict as each is sincere, earnest, and conscientious in discharge of duty, and both look to the accomplishment of one high and noble end.

On the next morning after his election as the Assistant Bishop Dr. PINKNEY received from Bishop Whittingham the following gratifying letter:

"Bishop Whittingham to Rev. Dr. Pinkney.

"FRIDAY MORNING, 27 May, '70.

"MY VERY DEAR BROTHER: In the momentous action of last evening two things call loudly for my especial gratitude to the Great Disposer of events.

"First, that He should have given me a brother and fellow-helper in whom I have entire and unlimited confidence as a man, a Christian, and a churchman.

"Next, that He should have brought it about with such signal unanimity among the agents and such happy freedom from the blots and blemishes which sometimes mar our comfort in similar transactions, even when the result is ground of thankfulness.

"I have, as I believe you know, scrupulously refrained from everything which could tend to make the action of our convention other than the free and unbiased expression of the wish of the diocese.

"It is with just so much the more heartfelt satisfaction that I can accept that action as the genuine choice of the diocese, and welcome it as fallen upon one whom long personal esteem and close friendship have already bound me to in indissoluble bonds.

"I think I know your ends and aims in accepting the great trust to be committed, to be the same with which I have been poorly striving to hold it, and that a hearty unanimity of principles and objects will make it no hard thing for us to work in concert.

"Of this I pray you be now and once for all assured, it shall, GOD helping me, be my unremitting study and endeavor to consult your views and your convenience in all matters falling to my disposal in our common work.

"May He whose voice speaks to us in such cases, in the utterances of His

people, be still more and more to you, my dear brother, in your new responsibilities and under the new and heavy burdens to be placed on you, your ever-present and all-sufficient stay and helper.

"So from the bottom of his heart prays

"Your loving friend and brother,

"W. R. WHITTINGHAM.

"Rev. Dr. PINKNEY."

Closely following upon this letter of Bishop Whittingham was one from Bishop Lay, of Easton; and it is here given, because as called to be fellow-bishops within the borders of the one State of Maryland, though with separate jurisdictions, it was peculiarly gratifying to Dr. PINKNEY to receive from Bishop Lay the expression of sincere and hearty desire that their future official relations should be of the most genial and cordial character:

"Bishop Lay to Rev. Dr. Pinkney.

"EASTON, May 28th, 1870.

"MY DEAR DR. PINKNEY: Among the many who will approach you with words of confidence and kindness, allow me to find a small space.

"My observation in Maryland, however limited, has assured me how much a Bishop, to do active work, was needed; and it seemed to me that many things combined to designate you as the one to undertake this arduous office.

"I think the Church in Maryland is to be congratulated on the result of the late election: and we are all thankful that one could be found, who was in no wise a compromise man—one whose record and principles were so well known and whom all could accept with confidence and affection.

"I have greatly desired heretofore to know you well and to have a share in your friendship. Bishop Atkinson had imparted to me some of his own liking founded on long acquaintance.

"And now that we are to be brothers by a chosen tie and to labor side by side, with so many peculiar interests and sympathies in common, I cannot forbear the expression of my sincere regard and respect for your character. I trust that in the future we may be a help and support the one to the other, and lend and receive some assistances in the very responsible charge of giving direction to work for GOD in Maryland.

"Imploring upon you in all your future life the blessing of Almighty GOD, I remain, with very sincere regard,

"Your friend and brother,

"HENRY C. LAY.

"Rev. Dr. PINKNEY, *Washington, D. C.*"

On the 28th of July, 1870, the Standing Committee informed the Rev. Dr. PINKNEY, the Bishop-elect, that "official notice had been received from the presiding Bishop that the requisite consent of the Bishops and Standing Committees had been given to his consecration;" and they expressed the "sincere hope that he would signify to the committee his official acceptance of the high and holy trust to which the Church in the diocese had with such providential unanimity called him." A committee of three, consisting of the Rev. Drs. Lewin, Leeds, and Nelson, was appointed to make arrangements for the consecration. Under their action and in concurrence with the views and wishes of the Bishop-elect

the 6th day of October, 1870, was appointed as the time, and the Church of the Epiphany, Washington city, selected as the place for the consecration. The Church of the Ascension, of which Dr. PINKNEY had been for so long time rector, was not selected, because, by reason of its limited seating capacity, it could contain only a small portion of those who would desire to be present on the occasion, and also because the entrance to the nave of the church through a basement vestibule would be incommodious to the officiating Bishops and the attending clergy. The Church of the Epiphany being generously offered was gladly accepted for the consecration service. The Rev. Dr. Lewin was authorized by the committee "to conduct the correspondence and consummate all arrangements"—than whom no one was better fitted by his personal characteristics, his unfailing energy, and his large acquaintance with men and things for such charge. All the preliminary arrangements for the services and for the accommodation of the visiting Bishops and clergy were so happily made by Dr. Lewin that on the day of the consecration the whole order of procedure was so well settled as to avoid all unseemly delay and confusion, and the consecration services were entered upon and conducted with very impressive solemnity. An immense congregation filled the entire body of the church, the galleries, and every available standing place, and very many had to leave without gaining admission.

The first arrangement contemplated and desired as to the presence of some of the Bishops who were to take part in the consecration could not be consummated in consequence of engagements and circumstances that precluded their attendance. The presiding Bishop Smith was able to be present and to act as the Consecrator. With him were associated, besides the Bishops who were to act as presenters, the Bishops of Pennsylvania, Pittsburg, New Jersey, and Easton.

Dr. PINKNEY had desired and requested Bishop Whittingham and Bishop Johns, of Virginia, to act as his presenters. As the Bishop of Maryland, on account of ill health, could not be present at the consecration, Dr. PINKNEY requested Bishop Atkinson, of North Carolina, to act in his stead.

Dr. PINKNEY's letter to Bishop Whittingham, asking him to act as one of the presenters, is as follows :

"Dr. Pinkney to Bishop Whittingham.

"DEAR BISHOP: I have just been informed by Dr. Leeds that he had written to the presiding bishop concerning my consecration and the arrangement of services, and I would express to you the hope that you would do me the great favor to act as one of my presenters. In entering on the office I have nothing more at heart than the desire to render you all the relief in my power, trusting that it may please GOD to bless your rest to the restoration of your rare powers, so that the Church may continue long the posses-

sion of your Episcopate. I was called to this work not only without a wish on my part, but in the face of honestly expressed declarations of my unfitness for its difficult and delicate duties. To be presented by you and then share your confidence, and, in sympathy, aid you to the full extent of my feeble ability, is the thing I most earnestly desire. I am, yours in CHRIST,
 " W. P."

The Bishop, in his reply, stated "that he could only conditionally promise to act." Subsequently he was forced to write that "The extreme slowness of my recovery of strength and nervous force makes it very doubtful whether I shall be able to stand the journey to Washington and the extra excitement of the consecration service." And ultimately he wrote that owing to continued illness it would be impossible for him to be present at the consecration. Dr. PINKNEY then selected and requested the Rt. Rev. Bishop Atkinson, of North Carolina, to act with Bishop Johns, of Virginia, as his presenters. The Rev. Drs. McKenney and Lewin were selected as the attending presbyters. Rev. Dr. Nelson was appointed to read the consent of the diocese, the Rev. Dr. Leeds that of the Standing Committees, and the Rev. Mr. Chew that of the Bishops. The programme for the order of the consecration services was as follows, the name of Bishop Atkinson, of North Carolina, being substituted for that of Bishop Whittingham as one of the presenters :

CONSECRATION
 of the
 REV. WILLIAM PINKNEY, D. D.

ORDER OF SERVICES
 CHURCH OF THE EPIPHANY, WASHINGTON CITY,
 Thursday, October 6, A. D. 1870; 11 A. M.

MORNING PRAYER.

To the end of the Nicene Creed. (The Presiding Bishop pronouncing the Absolution).

The Rev. Benj. I. Haight, D. D., of New York.

FIRST LESSON.—Isaiah LXII.

The Rev. George H. Norton, D. D., of Virginia.

SECOND LESSON.—St. Matt. X, 1-29.

The Rev. Orlando Hutton, D. D., of Easton.

PRAYERS (to the end of the Prayer for the President of the United States).

The Rev. Wm. H. Clarke, of Georgia.

SELECTION 66.

THE HOLY COMMUNION.

ANTE-COMMUNION.

The Rt. Rev. the Bishop of Tennessee.

THE EPISTLE—The Rt. Rev. the Bishop of Easton.

THE GOSPEL—The Rt. Rev. the Bishop of Pennsylvania.

Hymn 99, verses 1, 2, 5, and 6.

SERMON.

The Rt. Rev. the Bishop of Pittsburgh.

ANTHEM,

"How beautiful are the feet of them that bring glad tidings."

CONSECRATION.

CONSECRATOR,

The Rt. Rev. Benj. B. Smith, D. D., Bishop of Kentucky, Presiding Bishop.

PRESENTERS,

The Rt. Rev. Thomas Atkinson, D. D., Bishop of North Carolina.

The Rt. Rev. John Johns, D. D., Bishop of Virginia.

TESTIMONIAL OF ELECTION.

The Rev. C. K. Nelson, D. D.

TESTIMONIAL OF THE CONVENTION.

The Rev. John F. Hoff, D. D.

CONSENT OF THE STANDING COMMITTEES.

The Rev. Geo. Leeds, D. D.

CONSENT OF THE BISHOPS.

The Rev. John H. Chew.

LITANY.

The Rt. Rev. the Bishop of New Jersey.

VESTING IN THE EPISCOPAL HABIT.

The Rev. Jas. A. McKenney, D. D., of Easton,	} ATTENDING PRIESTS.
The Rev. Meyer Lewin, D. D., of Maryland,	

THE OFFERTORY TO THE ABSOLUTION.

The Rt. Rev. the Bishop of Virginia.

THE ABSOLUTION TO THE POST-COMMUNION.

The Rt. Rev. the Presiding Bishop.

Hymn 93, verses 3 and 4.

POST-COMMUNION.

The Rt. Rev. the Bishop of North Carolina.

BENEDICTION.

The Rt. Rev. the Presiding Bishop.

The Offertory on this occasion, by resolution of the Standing Committee of Maryland, will be placed in the hands of the newly consecrated Bishop, to be used by him for Church work.

Dr. PINKNEY's first choice for the preacher of the consecration sermon was the Rt. Rev. Bishop Huntington, of Central New York, and after him the Rt. Rev. Bishop Odenheimer, of New Jersey. As neither of these Bishops could comply with the request, Dr. PINKNEY's thoughts turned to Bishop Kerfoot, of Pittsburgh, with whom, for many years, he had been associated in the common work of the diocese, and for whose special educational work at the College of St. James he had ever felt and manifested the highest appreciation. By request of the Bishop-elect and the Standing Committee, Bishop Kerfoot kindly consented to be the preacher on the occasion; and the very able discourse which he delivered was, afterwards, by their conjoint request, given for publication.*

Towards the close of the sermon, as the Bishop-elect rose to receive the godly counsels and salutations of the preacher, Bishop Kerfoot said with deep emotion:

*The writer regretted not to find in the very interesting Life of Bishop Kerfoot, by the Rev. Dr. Hall Harrison, any notice of Bishop Kerfoot's presence at the consecration of Dr. Pinkney, and of the sermon preached by him on that occasion; and yet he was not altogether unprepared for such omission upon reading the pamphlet which Dr. Harrison published soon after the election of the present Bishop of Maryland.

“You go—I know this well; your fathers and brethren all know it; the people of your faithful pastoral all know it to-day; you go out into this office and work because you feel you must not stay back when the LORD would send you. You trust not yourself, but you *do* trust Him. There is strength as well as awe in that Voice coming down through the ages, and in the foresight of that great day of reckoning. He who sends, pledges you His grace and promises you His reward. You will need all that help and hope; but with them, the work before you will be a blessed one. Its cares will be many; its toils neither few nor light; but its recompenses will be sure even now, in the good you can do, in the comfort, counsel, and help you can bring now, as never before, to the ministers and people of Christ.

“In becoming a Bishop in this old Diocese of Maryland, my brother, you enter in a noble company and a glorious heritage. On that roll of Maryland diocesans no nobler name is written than that of the able, learned, beloved, and most devoted Bishop whose work you are to share, whose official cares and toils, now quite beyond his physical strength, you are to take upon you in very large measure. For now more than thirty years he has been *your* Bishop, as for more than two-thirds of that time he was *my* Bishop. I must ask to-day again to join you, dear brother, and the clergy of this diocese, in which my lot was so long and so pleasantly cast, in calling him *our* Bishop. May the Bishop of Bishops long spare to us all a life so honorable, so valuable, and precious to our whole Church! His bodily weakness keeps him from our midst to-day; but in spirit, and in faithful and fervent intercession, he is here with us all; pleading before GOD for you, dear brother, most chiefly and lovingly, I know. Thanks be to the Giver of all grace for His gift to His Church of some such men even in our day! That godly exemplar is yet before your eyes; and yet, copy no mere man; be as far as you can like Christ Himself. In near and hourly communion with Him must be your life and your strength. From Him shall come your success and your reward. Know Him for yourself, that you may preach Him to others—the one hope of sinners. Be a faithful and fearless defender of His Truth. Wear no name but His and His Church’s. Come up to the whole truth and system of His Gospel and His Church. Feed His sheep! Feed His lambs! Pastor of many churches, henceforth let your heart be enlarged by the gifts of His holy, loving spirit. This be the meaning of your vows to-day! Then go forth courageously. *He* sends you; *He* will go with you; He will guide you now with His counsel, and, at the end, robing you not in your righteousness, but His own, may He mercifully receive you into His own eternal glory. Amen.”

In his first address to the Diocesan Convention, which assembled in the month of May following, the Assistant Bishop thus refers to the solemn occasion of his Consecration, and to his deep sense of the responsibilities then and there assumed:

“To me, the sixth of October was a day of fearful issues. It cast a shadow over my path which no sunshine from the high places of earth could possibly dispel; for the honor so graciously bestowed on me by your too partial friendship borders closely on the confines of the most solemn responsibilities that man can assume, and severs ties the most tender that can bind man to his fellow-man. All that I can hope to do is to labor, prayerfully and in meekness of spirit, for the good of the body, over which I am called to watch, as one who must give account. Such as I have I give unto you. For the poverty of the offering, others are responsible; for I sought not you, but you me. Unity and harmony are essential to our success. The tenderest regard to the feelings we mutually cherish, and true brotherly sympathy, will keep the golden chain that binds us bright; and in this

noble self-sacrifice for the good of the body we must never forget that it is GOD alone who makes the members of a house to dwell together in unity." *

Dr. PINKNEY had fully reached the sixtieth year of his age when he was consecrated Bishop. Called to the Episcopate at an age when men usually shrink from new labors and grave responsibilities, he entered upon the work with the earnestness and zeal that had characterized all his past life : and for the next thirteen years that he was spared to labor in the Episcopate he accomplished an amount of arduous work that could not have been exceeded by a young and vigorous man.

The coming of such a man at such a time into the Episcopate was a great blessing to the Diocese of Maryland. The marked unanimity of his election was of itself an evidence of the almost universal feeling in the diocese that he was just the person to meet the needs of the Church at the period. All previous elections to the Episcopate in Maryland, from the time of the first Bishop, Claggett, had been attended with delays, and with strong and bitter partisan contentions. The absence of all this in Dr. PINKNEY's election was very noted.

Even those who on principle were opposed to Assistant Bishops, and who, perhaps, felt that it would be hard to find anywhere a man to be placed by the side of Bishop Whittingham, and be his successor, could not help seeing that an election so nearly unanimous called for cheerful acquiescence. As respects the laity throughout the diocese, the feeling, with scarce a single exception, was strong and decided towards the selection of one who was known to be thoroughly identified in sympathy and interest with the people, and who was as noted for his sound conservative churchmanship as he was for the urbanity of his manners, his personal piety, and his successful ministry in the priesthood.

Upon his consecration to the Episcopate, Dr. PINKNEY, promptly, and in a very touching and beautiful letter, resigned the rectorship of the parish of the Ascension : to which, in response, the vestry sent the following communication :

" WASHINGTON, D. C., October 18, 1870.

" Rt. Rev. WILLIAM PINKNEY, D. D.,

" Assistant Bishop of Maryland.

" RT. REV. AND DEAR SIR : In formally accepting your resignation of the rectorship of Ascension Parish, the vestry cannot forbear the expression of the profound sorrow they individually feel at the severance of the kindly relations which have for so long a period existed between us.

" Our separation is no ordinary one, for while there should always exist between pastor and people ties of a nature so tender as to render parting painful, those which have so happily bound us spring from a deeper source, have their origin and their being in heart affections, which only the most intimate association can engender. We then are not only your parish-

* See Journal of Convention, 1871, pages 32 and 33.

ioners, but your warm personal friends, and feel with all the acuteness of which such friendship is capable the separation that awaits us.

“ Our sorrow at parting with one so endeared to us in the double relation of pastor and friend is only mitigated by the reflection that you leave us to enter upon the more extended field of duty imposed by the high and holy office to which, in the order of Divine Providence, you have been so flatteringly called.

“ In your new work our prayers, our hearts, and our sympathies will be with you : and, bidding you Godspeed, we shall ever watch with affectionate pride your progress through life's rugged pathway, feeling that the *Bishop* will but perfect what the *Priest* had so nobly and faithfully begun.

“ Thanking you most sincerely for the kind expressions contained in your letter of resignation, we beg leave to subscribe ourselves your friends and servants.

“ (Signed)

W. W. CORCORAN.

H. S. DAVIS.

JAMES B. DODSON.

W. M. SHUSTER.

N. W. BURCHELL.

BUSHROD BIRCH.

R. W. BURGESS.

J. T. STEVENS.

J. M. DUNCANSON,

“ *Register.* ”

CHAPTER XXII.

PROPOSED ASSIGNMENT OF WORK AND JURISDICTION—APPOINTMENTS FOR VISITATION. 1870.

IMMEDIATELY after his consecration, the Assistant Bishop desired to make his arrangements for visitations throughout all those portions of the whole diocese, including the District of Columbia, which, for many years, in consequence of the Bishop's physical disability, had been deprived of Episcopal services. By the provisions of the canons of the Church, it is appointed that "the Assistant Bishop shall perform such Episcopal duties and exercise such Episcopal authority in the diocese as the Bishop shall assign to him."*

On the 7th of October, the day after the consecration, Bishop Whittingham wrote to the Assistant Bishop a cordial letter regretting and explaining his absence from the consecrating services, and expressing his gratification in having such valued help in the Episcopate of the diocese. In his letter Bishop Whittingham proposed and informally made an assignment of work for the Assistant Bishop and himself, which gave rise to some grave questions under the canon as to the sphere and work of the Assistant Bishop, led to some correspondence between the Bishops, and occasioned no little anxiety throughout the diocese.

It appears that sometime before the consecration of Dr. PINKNEY, a movement had been started for the senior Bishop to vacate the Episcopal residence in Baltimore, remove to Washington with his library, for which it was proposed that a fire-proof building should be erected, make that city his permanent residence, and take under his control the exclusive Episcopal administration of the District of Columbia. To the Assistant Bishop, for his jurisdiction and field of work, was to be assigned all that part of the diocese comprised within the territorial limits of the Western Shore of Maryland. If the movement did not originate with the Bishop himself, he certainly desired very earnestly to have the measure carried into effect, as will be subsequently seen.

At the close of the convention in May, 1870, when Dr. PINKNEY was elected Assistant Bishop, Bishop Whittingham's health was so "broken down" that, as he speaks in his address to the convention of the next year: †

* See Digest, Title I, Can. 15, § 5.

† See Convention Address, Journal, 1871, page 25.

"I was obliged to seek the benefit of a change of air, and commit the administration of ecclesiastical authority in the diocese, under the provisions of the canons, to the Standing Committee, from the 25th of July until after the happy consummation of the restoration of diocesan efficiency by the consecration of the Rev. Dr. Pinkney on the 6th of October.

"I was not even able to be present at that auspicious event, nor to venture on return home until the middle of November. From that time to the present I have mainly confined my endeavors to perform the active duties of the Episcopate to the parishes within the District of Columbia, assigning all the remainder of the diocese to the oversight and labor of my most willing and indefatigable assistant."

The letter, in which Bishop Whittingham did so, on the 7th of October, is as follows:

"ORANGE, N. J., October 7, '70.

"MY DEAR BISHOP: My heart was with you and the company gathered in our Master's name yesterday from earliest dawn to midnight: but the storms of last week and this made it impossible to venture the journey without hazarding all that has been hitherto gained in my condition, and I knew that no gain by my presence among you could make up for the needless prolongation of my almost complete uselessness and worthlessness in my present condition.

"Until Tuesday of this week, I had still confidently hoped to go on to the consecration.

"In that case I should have been able, at Baltimore, to prepare an instrument formally assigning to you the contemplated share of our common work.

"But now, I think to remain in my quiet seclusion until after the meetings in New York, toward the close of the month; and in the meanwhile shall be, as now, separate from my official books, papers, &c.

"You will, I hope, kindly excuse this delay of regular action, and accept my informal consignment of *Maryland proper* to your care and government as your sufficient warrant and incitement to the exercise of any and all kinds of Episcopal functions and oversight in all that part of the diocese until further action on my part.

"May I ask you kindly to let me know what the parish of the Ascension is now likely to do? It is, of course, a matter of no small interest to me.

"With heartiest prayers for the fullest measure of divine blessing on the noble enterprise you have before you, I am ever

"Your faithful and loving brother,

"Rt. Rev. Dr. PINKNEY,

W. R. WHITTINGHAM.

"*Assistant Bishop of Maryland.*"

To the foregoing letter Bishop PINKNEY replied at length, setting forth very decidedly and strongly his views concerning the proposed arrangement, as contravening the purpose and provisions of the canon in relation to Assistant Bishops:

"*Bishop Pinkney to Bishop Whittingham.*

"October 12, '70.

"MY DEAR BISHOP: I thank you for the kind words you sent me in yours of the 7th inst., and can only reiterate my regret that you were not able to be present at my consecration. I was glad to hear that you had determined not to abandon your present seclusion until your duties call you to New York.

"In your letter you speak of 'an informal consignment of *Maryland proper* to my care and government;' also of 'Episcopal functions and oversight in all that part of the diocese until further action on your part.'

"By this do I understand you to mean that you propose to exercise exclusive jurisdiction over that part of the diocese which is located in the District of Columbia, and pass over to me like exclusive jurisdiction over the balance? If this is your meaning I must, most respectfully and after the calmest consideration, express to you my dissent from your construction of the canon. It is best for us to understand each other fully and distinctly at the start. As I read the canon, which you well know is the law that binds me as well as yourself, it is the *inability* of the Bishop which alone justifies the creation of the office I hold. 'When a Bishop is unable by reason of old age or other permanent cause of infirmity to discharge the Episcopal duties, one Assistant Bishop may be elected by and for the Diocese,' etc. The General Church approaches this provision of relief with extremest jealousy and caution. It is expressly stated that an Assistant may be elected whenever the Bishop is in a condition of permanent physical infirmity that precludes his full discharge of duty, and only then. It is, therefore, a remedial canon. I think that much light is thrown upon this canon by this significant fact. It was not to enable a Bishop to subdivide jurisdiction, and thus virtually make two dioceses out of one, that the canon was passed; but just the contrary, as the cause assigned for the appointment—permanent physical infirmity—and the last clause of the canon conclusively show. The Assistant is chosen and elected by the diocese, and not only so, but for the diocese. All the diocese is interested in the provision made, and is entitled to the benefits of it wherever the service needed is beyond the present ability of the Bishop. It is to meet the wants of the whole diocese that the creation of the office was warranted by legal enactment. I know, and no one more rejoices in the knowledge of the fact than I do, that all the duty that may be assigned to the Assistant he must perform, and that he can perform no duty that is not so assigned. All that the Bishop *can* do, in any part of it, it is his clear prerogative to do.

"But the canon that creates the office I hold expressly forbids election of a suffragan Bishop. The parts of a canon must be consistent with each other. No construction that sets them in opposition to each other can be sound. The one throws light on the other, illustrates and establishes it. The taking one part of the diocese to the exclusion of the Assistant, and the consignment of the other absolutely to his control, is precisely the thing which I think the canon prohibits.

"So thinking, I am in duty bound to make it known to you. I do not propose to enter on the argument at large, nor do I propose to define my course of action. I merely wish to state formally my views, honestly entertained, of the canon, and save myself from well-deserved blame, should I seemingly acquiesce in a construction of the law which I do not believe sound. I am prepared to do any duty, go anywhere, at all times. In the consignment of duty, you may draw a line around the District more clearly defined than the present civil boundary, if that be possible, and thus practically shut me out from all participation in the work going on there; but still it must be distinctly understood that I claim to be, under the canon, the Assistant Bishop of the diocese, not only elected by the diocese, but *for* the diocese, the whole diocese—as well that part of it which lies in the District of Columbia, as that part of it which is located in Maryland; and that in no part of it can duty, which it is not in the present power of the Bishop to discharge, as the needs of the diocese require, be rightfully foreclosed against me. All I wish is to put myself right before the Church and the diocese. I shall most cheerfully do the work you assign in the exercise of the jurisdiction and authority the canon imposes on me. But still I can make no waiver of my own rights under the canon, nor can I jeopard the rights of the Presby-

ters and laymen in the District of Columbia who were, at your own suggestion, parties to the election under the canon, and who were, in common with others, the sufferers under the lamented disability of the Bishop, and are as much entitled to the relief it proffers as any other parties of the *one* diocese, which we have, by solemn vote as a diocese declared shall be one.

"I have thus, my dear Bishop, discharged my duty, calmly I trust, and in the spirit of love.

"Yours affectionately,

"W. PINKNEY.

"Rt. Rev. W. R. WHITTINGHAM, D. D., LL. D.

"N. B.—I have delayed this letter some days, that I might act with the utmost deliberation and the wisest precaution, and most *advisedly*."

One week after the date of the preceding letter, while still at Orange, N. J., seeking rest and recuperation, Bishop Whittingham, on the 19th of October, addressed another communication to the Assistant Bishop, in which he very fully and strongly set forth the reasons and considerations that moved him to desire the consummation of the proposed arrangement of separate work and jurisdiction.

The whole letter is of so marked a character, and of so much interest, that it is here introduced in full, with the Bishop's *italics*, &c.:

"ORANGE, N. J., October 19, '70.

"MY DEAR BISHOP: The assignment of distribution of our joint responsibility and work which I have made was not concluded on without long and anxious consideration, and careful experiment and measurement of my own capabilities and power.

"As you well know, it was not until after years of reiterated trials, bringing on constant failures, that I acquiesced in the conviction of my own inability to manage and work the large and rapidly growing diocese of which I found myself in charge.

"The result of my long course of experiment was my assured conviction that I was no longer competent to sustain either the mental wear involved in the care of so many clergymen and parishes, or the bodily fatigue of visitation of the large portions lying outside of the great cities.

"It was in this conviction that I felt myself compelled to state to the diocese the need of making such provision for my relief as is sanctioned by the canons.

"The only alternative was resignation. As the simpler mode of putting the diocese into competent hands, my personal preference would have been to resort to that alternative. But others, both within the diocese and without it, were unanimous in discountenancing such a course.

"At the suggestion of several among my counsellors, and with the strong approval of others, I consented to retain my relation to the diocese, and look to the convention for relief of my disability.

"Disability for *the charge such as it is in its entirety*, and for the kind of work which the larger portion of it demands imperatively, was my difficulty—not absolute disability *for any charge*, nor *for all kind of work*.

"I found in the diocese itself a natural suggestion of segregation from out of its entire charge and duty of a portion not unsuited to my remaining measure of ability. About one-fifth of the charge and a sphere of visitatorial duty requiring almost no amount of travel was included in the District of Columbia, where difference of secular law made a quite distinct sphere of administration.

"This I resolved to reserve as my own modicum of responsibility and work, many months before your election took place.

"After that resolve I felt satisfied with the prospect before me of a modified amount of care and work proportioned to my decayed strength of body and mind and declining years, with an assurance to the diocese of an increase of Episcopal supervision and work adequate to the supply of all its needs.

"With the choice of the diocese in providing the person to whom it and I were to look for our relief, all know that I exerted no manner of interference. On the contrary, I awaited it in trembling expectation, as the indication of Divine blessing on my plan, or otherwise, according to the result.

"Had that choice fallen on a person of comparative youth and inexperience, or of qualifications little known and trusted, I might have found it difficult so to assign a share of the work as to relieve myself of the entire responsibility for the direction of the whole.

"But the whole Church knows and testifies that a signal Divine blessing guided the convention to a very different result.

"A choice was made which no man doubted to have been such as would have been eminently fit had the diocese been vacant. The diocese reposed its trust in one known to all, loved by all, trusted by all, tried by a long course of ministry in its midst, and for years practised in administrative work in a leading position.

"I could have no remaining doubt about my course. God had provided a man able and fit for taking the *whole* charge. Nothing but the most senseless egotism could make me doubt about devolving upon him all that I might know to be beyond my own competence, not only without apprehension of ill result to the diocesan interests, but on the contrary in full expectation of the happiest fruits of the infusion of new life and unwonted vigor into all its counsels and operations.

"Especially, I felt the importance of the result in reference to my chief difficulty—the wear upon me of the continual mental strain in the *management* of so large and important a diocese.

"Maryland had wisely chosen her most honored son, native to her soil, familiar through all his life with her wants and capabilities, her dispositions and desires. Was such a one to be made the mere organ of another mind and will? The very fitness of things in itself, apart from any consideration of the peculiar circumstances of the case, would suggest provision for such an one of a worthy charge, a distinct, unhampered, and untrammelled career, in a definite, and, as far as might be, independent trust.

"*As far as might be*, I say, for—observe, my dear Bishop—I propose no substitution of a *suffragan* for an *assistant*, no evasion of a canon by resignation of any portion of my official trust.

"What I do, is to say once for all:

"I can trust my assistant with the entire responsibility and control of all that part of my diocese for which I find myself incompetent. He shall not have to run to me for sanction of what his heart shall counsel, or the word of command for what his hand shall find to do. He shall await no beck or nod of mine to take the spring out of his own energies and the confidence out of his friends' co-operative efforts. He and they shall know a work worthy of him as his own; and that it may be completely and effectually so, my reserved modicum shall be equally distinct in its appropriation to me, as my selected share of the work which he is sent to help me carry out.

"Such, my dear Bishop, is the history and description of the intent and purport of my assignment to you of 'Maryland proper' as the sphere of your Episcopal duties and exercise of Episcopal authority.

"It means freedom and support for you; relief and solace of a shattered mental and bodily constitution for me.

"Surely I have a right to expect, on the ground of our long, unbroken friendship; of the close bonds of Christian love, in which we have been so thoroughly drawn together; of the new tenderer relations in which we have now been placed by our partnership in the high vows of the Apostolate; that the veteran shall not find himself utterly thwarted, disappointed, broken down, and forced into the alternative of total relinquishment of office, or an endless, hopeless, soul-withering struggle with a burden too heavy for his strength by the unwillingness of one chosen to be his assistant to render him assistance in which alone long consideration and thorough knowledge of the work have satisfied him that he can be really and effectually assisted!

"Dear Bishop! I throw myself upon your charity in CHRIST, and am, most faithfully and truly,

"Your ever loving friend and brother,

"W. R. WHITTINGHAM.

"Rt. Rev. Dr. PINKNEY,

"*Assistant Bishop of the Diocese of Maryland.*"

To the foregoing letter Bishop PINKNEY sent a most respectful and affectionate reply, but at the same time he expressed himself very decidedly upon all the points he had set forth in his previous letter to the Bishop. The first paragraphs of Bishop PINKNEY's letter will sufficiently indicate the spirit and feeling of the writer :

"MY DEAR BISHOP: Your letter reached me only yesterday, not having been directed to my post-office in Washington.

"I trust I am not without a proper regard for the feelings you express, touching your diminished powers of usefulness and physical capabilities of service in a diocese over which you have so long presided, and especially that portion of it which has shared most largely in your love and labors of love. I trust I am not wanting in the sympathy which a condition like yours ought to awaken in every feeling heart; but still I must be true to the clear canonical rights of the office I bear, and not less true to the brethren, clerical and lay, who were pleased to place me in the responsible position of Assistant Bishop, in common with the other portions of the diocese.

"I do not question your right to do all the duty you can anywhere in the sphere of your supreme jurisdiction. I do not wish you to forego the pleasure of work and oversight in any quarter of the diocese which you may select from time to time as the spot of your Episcopal labors. Nothing is further from my wish and desire."

Bishop PINKNEY then goes on to reiterate the views he had presented in his previous letter, to the effect that the disability which the canon contemplates is a disability that touches the diocese at every point, and the remedy provided is a remedy that is equally co-extensive with the bounds of the diocese—that the diocese was *one* and that, as the Assistant Bishop of the *diocese*, his formal exclusion from any part thereof would contravene the end and purpose of his election and the true sphere of his work in any or all parts of the diocese where his Episcopal services would be needed—services he was most ready and able to perform. The Bishop might assign to him, as the Assistant Bishop for the diocese, any duties; but this was a very different thing

from the formal segregation of any one part from the rest and the practical exclusion of the Assistant from that part so segregated; in fine, that having been, for so many years, rector of a parish in Washington city, where the people were much endeared to him and he to them, to be practically shut out from any Episcopal ministrations in Washington and the District of Columbia would be a great hardship, especially as he intended to continue his family residence on the outskirts of Washington, and purposed in no event to remove his residence to Baltimore city and there occupy the Episcopal residence.

The Assistant Bishop had no power to interfere in the matter. Beyond his earnest protest and this expression of his views there was nothing further that he could do. Those of the clergy and laity in Washington city who were intimate with him know how deeply disturbed and distressed he was by this contemplated movement on the part of the senior Bishop.

The movement met with very decided opposition in Baltimore, and was not known to be favored to any considerable extent in Washington city and the District of Columbia. It assumed, however, so grave an aspect that the Standing Committee, on the 7th of December, in 1870, addressed a communication to the Bishop deprecating any such action on his part. They sent to the Bishop, by the hands of a committee of three of their body, the following resolution:

“Resolved, That the Standing Committee, acting as a council of advice, deem it a solemn duty to advise the Bishop of the diocese of the fact that, from information laid before them, his contemplated removal from the city of Baltimore, leaving the residence provided for him by the diocese and confining his Episcopal duties to the District of Columbia, will not be promotive of the peace or of the healthy growth of the Church in the diocese.”

This scheme, if carried out, would have been tantamount to making *two* dioceses out of the one Diocese of Maryland, and that without any action of the diocesan and general conventions.

Happily the measure was never consummated. The continuing and increasing feebleness of the Bishop's health made it apparent that even within the restricted sphere of the District of Columbia he would not be able to perform full Episcopal duty; and it was found that the removal would involve such material changes, grave difficulties, and heavy expenditures that it was abandoned.

The measure was opposed also by very many on the ground that it would prove an initiatory movement towards diocesan division. So strong, indeed, was the feeling at that time against the setting off of the District of Columbia as a separate diocese, that in the Convention of 1871 a resolution was introduced by Mr. Bernard Carter, one of the able and prominent lay delegates of the body, as follows:

“Resolved, That any delegation sent by this convention to the General Convention of the Protestant Episcopal Church are hereby instructed to

oppose any movement looking to the further division of the Diocese of Maryland or to the setting off of the District of Columbia as a separate diocese."

This resolution was deemed to be inconsistent with the 21st rule of order, and was not received.

Upon the suspension of the rule of order, Mr. Carter then offered the following resolution :

"*Resolved*, That this convention is clearly of the opinion that no action can or should be taken in the General Convention looking to a further division of the Diocese of Maryland, or to the setting apart of the District of Columbia as a separate diocese, but that any measures looking to such further division can only properly begin in the Convention of the Diocese of Maryland."

For which resolution Mr. Carter accepted as a substitute the following, offered by the Rev. Dr. Leeds, and which was adopted by the convention :

"*Resolved*, That the convention is not in favor of any further division of the diocese, or of bringing any proposition before the General Convention bearing on this matter."

So clear and emphatic was the expression by the convention against any movements towards a division of the diocese. And so, it may be said, the matter was set at rest for the remainder of Bishop WHITTINGHAM'S Episcopate and for the whole period of Bishop PINKNEY'S Episcopate.

Bishop PINKNEY had expected that one of the earliest acts of his Episcopate would be the consecration of St. Paul's Church, Rock Creek parish, in the District of Columbia. From the fact that he had been once called to its rectorship and from his long residence near the parish, his close associations with the rector, vestry, and people, he very naturally desired to perform that sacred office. It was supposed also that the health of the senior Bishop would hardly be such as to enable him to officiate on the occasion.

But inasmuch as, after Dr. PINKNEY'S consecration to the Episcopate, an assignment of duty was proposed by which the senior Bishop was to take exclusive Episcopal charge of the District of Columbia, Bishop PINKNEY'S anticipation of acting as the consecrator could not be realized. He had already prepared the sermon which he intended to preach on the occasion. There was some delay in making the appointment for the consecration. It was at last arranged to take place on the 6th of July, 1871, when the senior Bishop, who was able to be present, acted as the consecrator, and Bishop PINKNEY preached the sermon.

In his address to the convention of the next year Bishop PINKNEY thus refers to the interesting occasion :

"*July 6.*—Attended at the consecration of St. Paul's, Rock Creek parish, which was conducted by the Bishop of the diocese, at whose request I

preached the sermon. The work of repair, which has been carried on in this sweet rural parish, so endeared to many not in it, nor of it, is worthy of an especial notice. The congregation and the rector have, at great self-sacrifice and labor, by the adoption of a good architectural design, succeeded in making the old church exceedingly beautiful, and with equal taste, they have put the grounds in excellent order. I felt a natural degree of both pride and pleasure in the contemplation of the wonderful changes that had been wrought, so unobtrusively, in the church building and grounds; for Rock Creek parish stands identified with the joys and labors of the first years of my ministry. The occasion was, therefore, full of thrilling reminiscences; and the privilege of mingling my joy with theirs, in the moment of their complete success in a work that had cost them much anxiety and a heavy outlay of means, afforded me the intensest satisfaction."

Some historic account of this venerable parish church will be given in the chapter which refers to the efforts made for the erection upon its grounds of a Church School for Girls.

CHAPTER XXIII.

HIS WORK AS ASSISTANT BISHOP. 1870-'71.

VERY great was the pressure for Episcopal visitations throughout the diocese. The Assistant Bishop proceeded, as soon as he could do so after his consecration, to make his appointments. In these he was greatly aided by his long tried and most intimate friend, the Rev. Dr. Meyer Lewin. Dr. Lewin was so familiar with all parts of the diocese, with the needs of the several parishes and the easiest ways of reaching them, that he was able to render invaluable aid to the Assistant Bishop. With that cheerful and busy alacrity so characteristic of him, he prepared the plans and details of the earlier Episcopal visitations; and he continued to do so as long as the Assistant Bishop needed such help.

This, together with the known close intimacy between them, led some among the clergy to believe that Dr. Lewin was seeking to acquire a controlling influence over the mind of the Assistant Bishop and in the administration of the diocese; than which, to both of them, nothing could have been more unjust and injurious. It was never sought by the one, nor would it have been submitted to by the other. Bishop PINKNEY'S actions were controlled throughout the whole of his Episcopate by his own sense of right and deep convictions of duty, and he was always ready to meet the consequences of his official acts. In all matters of importance he sought counsel from those, both clergymen and laymen, in whose judgment, learning, and sincere devotion to the best interests of the Church he had confidence; but he always reached his own deliberate conclusions independently of extraneous influences. It had been the life-long characteristic of his ministry, as was markedly shown during the troubles of the Civil War; and he was not the man to shrink from any personal responsibilities when the higher duties of the Episcopate devolved upon him. It was well known that in matters of importance he often consulted the Rev. Dr. McKenney, who had been prominent and honored in Maryland during a long and useful ministry, and who combined in a happy degree the strictness of the High Churchman with the amenities of the Christian gentleman. Bishop PINKNEY was warmly attached to Dr. McKenney. They were both Marylanders and had entered the ministry about the same time; and there was entire agreement between them upon theological and Church matters. The Bishop would occasionally stop at the Laurel station for a few hours consultation with his friend, or only in the way of pleasant social converse.

In like manner, as has been stated, and up to the close of his life, Bishop PINKNEY held consultations from time to time with Dr. Lewin, so confessedly learned in the ecclesiastical laws, general and diocesan, and so thoroughly tenacious of what he believed to be the true teaching, order, and discipline of the Church. Dr. Lewin had been prominent in the councils of the Church for a number of years. In the diocesan and general conventions he was constantly placed on important committees in those bodies. Learned in the Scriptures, in ecclesiastical history, and in canon law, he was an able expositor of the constitution of our American Church, and a valiant vindicator of the whole Church system in its truth, its order, its discipline, and its liturgic provisions. He was from the first and he always continued to be a High Churchman; but his churchmanship did not blind him on the one hand to the encroachments which were being made upon the doctrine and ritual of the Church in certain quarters, nor, on the other, to the sterling worth of those—both High and Low Churchmen—who were conservative of the sound teachings and Protestant character of the Church, as the same were expressed in her authorized standards and settled from the period of the Reformation. Able with his pen in all written discourse, and ready and cogent in all spoken argument, he never hesitated, though sometimes in seemingly harsh and severe way, to give utterance to his strong and intense convictions. Like all men of marked force of mind and character, he made warm friends on the one hand, and excited opposition, if not enmity, on the other. Hence he was often misunderstood and sometimes bitterly opposed. His prejudices may have been strong and his judgments of men and things not always correct: but he was withal a man of warm and tender feelings and thoroughly devoted to his friends in his personal attachments.

Bishop PINKNEY had the penetration to discern the value and the courage to avail himself of the counsels of such a friend: and Dr. Lewin could himself see and appreciate the noble qualities of mind and heart that characterized one whom he so revered and loved. Bishop PINKNEY, therefore, did not hesitate to consult with Dr. Lewin whenever he deemed it advisable to do so. One may be unconsciously influenced by another—for such is human nature—but the determinations reached and the acts done may be none the less real and personal to the individual himself.

Bishop PINKNEY and Dr. Lewin were men of very opposite qualities and traits, yet drawn closely together, as is often the case in life, by the mutually-felt conviction that a strong common tie was binding them together for united work in a great cause. Diverse as were their more noticeable characteristics of manner they were alike in the singleness of their aims and efforts touching the faith, the work, and the welfare of the Church. Beneath unlike surfaces there may be found the solid strata of homogeneous rock.

The following letter is here given as an instance of the way in which Bishop PINKNEY was accustomed to consult with Dr. Lewin. He writes touching some questions growing out of the organization and work of guilds, giving his own views of policy in such cases, and clear in the statement as to what would be his own independent action after such consultation.

His letter is dated 11th of October, 1870, shortly after his consecration. It is as follows:

“A Bishop had better not interfere with the projects and purposes of the membership of the Church, but leave them to be developed and worked out, reserving to himself the right to see that nothing is done which the canons and rubrics of the Church do not allow. Every consideration of sound policy and law seems to me to favor this course of action. When you have examined the papers let me know what you think best in this particular case. I think that much trouble might ensue from any attempted interference. Unless some fixed principle of action is adopted and adhered to, the way will be opened to endless confusion and heart-burnings. My plan would be to let personal activity work without let or hindrance, unless it works opposition to law and order, and then apply the remedy in a gentle remonstrance, or, if need be, in a more decided way. Let me hear your opinion, and I will then act as my conscience directs.”

And so, in all his subsequent consultations with Dr. Lewin touching doubtful matters of canon law and the exercise of the Episcopal prerogative, he sought the opinion of one so thoroughly versed in the canons and legislation of the Church, both general and diocesan, always reserving to himself the power to act as his “conscience should direct.”

Surely it does not at all derogate from a man's independence to seek counsel of others in discharge of great trusts involving divers and sacred interests; it is rather the marks of a wise ruler in the conscientious fulfilment of his responsibilities.

Nor did the Assistant Bishop hesitate to confer freely and cordially on Church matters with the leaders of the old evangelical party—that is with the so-called Low Churchmen. By doing so, however, he was thought by some to be departing from his long-settled and well-established convictions touching doctrinal truths, Church polity, and the prescribed ritual of the Church. Nothing could be farther from the truth. Bishop PINKNEY could not but see, in the very beginning of his Episcopate, that the growing and hurtful tendencies of the ritualistic party were calculated, by their contentions and encroachments, to be not only disastrous to the peace of the Church, but really subversive of the sound teachings, principles, and worship that had been settled by the ecclesiastical constitutions in England and America. He was therefore thoroughly opposed to the novelties and unauthorized usages, rites, and ceremonies that the ritualists were introducing into the worship of the Church; which, while professing to be harmless in themselves, and conducive to the solemnity,

beauty, and impressiveness of the services, did yet symbolize doctrines which had been formally and expressly repudiated by the Church. So far, therefore, as he identified himself with the Low Churchmen, it was because he heartily sympathized with their evangelic principles and their devotion to the Protestant character of the Church, and he sought their co-operating influence in harmonious action with the conservative policy of High Churchmen known to be true and steadfast respecting the doctrines and worship of the Church.

At the time of his consecration, the evangelic clergy, so called, had ceased to be in any way organized as a separate party in the Church. Great changes had come about—they were less partisan in their views, and less obtrusive in their policy; in fact, they had become really, though unconsciously, stricter adherents to the standards of the Church. Although not organized as a party, they were sufficiently numerous, and so decided in their loyalty to the Church, and influential in their spheres, that the Assistant Bishop could not but see and feel that, conjoined with himself and the conservative High Churchmen of the diocese, they were not only to be an element of strength in his administration, but able to fill the place of wise and sympathetic counsellors. Hence his close intimacy with them during the whole of his Episcopate.

The addresses to the convention by the Assistant Bishop show how tireless he was in his labors. Leaving to the senior Bishop those matters that specially pertained to the head of the diocese, Bishop PINKNEY did the work in visitations for which his chief was physically incapacitated; and as it behooved not him in his position as assistant to bring before the convention independent counsels and measures, he very wisely and properly confined himself to the details of his Episcopal visitations in order that the diocese might see the needs he was supplying and the work he was doing. Hence those long details which he gave in his annual addresses to the convention, and which some may have thought tedious in their relation. He did so because there was so little else that he could do in his addresses beyond suggestions from time to time concerning matters of Church need and Church extension, as they were forced upon his attention during the progress of his visitations. He never failed to bring these before the convention and to urge upon the members greater activity and zeal in sustaining the mission work of the diocese.

It is an interesting circumstance that his first ordination of a deacon to the priesthood was held on the 18th of December, 1870, in the parish church of which he had been so long rector. He states in his address:

“This was my first ordination. The deacon* ordained priest was my

* Rev. John B. Williams.

successor in St. Matthew's parish, Prince George's county, where, for twenty years and more, I had labored with so much personal comfort and heart-sunshine. The place was the altar I had served for fourteen years, in the midst of a loving band who had left me nothing to desire which heart-affection could prompt or heart-zeal supply, while the brother in charge was my immediate successor and my old and familiar friend."

While his heart cleaved to the dear associations of the past, in his parochial ministry, he was fully alive to the magnitude of the new work devolved upon him as Bishop; and he prosecuted it with as much freshness and vigor as though there had been no old ties of home and friends and parish to draw away his heart from the interest and claims of present duty in the sphere upon which he had entered.

Thus in his first convention address he calls the attention of the body to the need of larger provisions for carrying on the work of diocesan missions, and for the relief of the weaker parishes, and recommends the resuscitation of the order of deacons, to be under the control of rector or rectors of parishes. In that first address he says:

"I have, dear brethren, studiously restricted myself, in my report, to a mere record of facts. * * * One or two things I would respectfully suggest. They touch the work in the tenderest point. There are many fine fields for missionary effort, which, if cultivated, would yield a rich harvest. The question arises, How can they be best worked? Deacons placed under the control of the rector or rectors of parishes, to act in concert with them, supported by the board, would succeed in establishing self-supporting churches at a less cost and far more rapidly than under any other arrangement. * * * One other suggestion I would submit to your wiser judgment. We want an adequate fund, from which the Bishop may draw, for two objects that are of prime importance and most pressing urgency, viz., the relief of parishes that are doing all they can to sustain the clergy, and yet are not able to provide for them a competent support; and the extension of necessary relief to young men of education who wish to enter on the study for the ministry, and yet are not able to sustain themselves."*

Bishop PINKNEY confined himself to such practical suggestions and recommendations as these in his address as the Assistant Bishop. Afterwards, when the sole charge of the diocese with its responsibilities devolved upon him by the death of the senior Bishop, he was able, in his official capacity as the head of the diocese, to lay before the convention matters and measures which he deemed of great importance for the welfare of the Church.

These convictions of Bishop PINKNEY touching the mission work and the needs of the weaker parishes of the diocese became intensified during the course of his Episcopate, and led him, out of his own moderate salary as Bishop, to apportion the far greater part of it for the relief of the clergy inadequately supported in the rural parishes. As his quarter's salary was received checks of varied amounts were sent to those whose needs he felt in his

* Con. Journal, 1871, p. 46.

soul to be greater than his own, and for whose sakes he was willing to deny himself all but the necessities of life. Moreover, in his Episcopal visitations he always requested that the offerings might be applied to the diocesan missions. Some of his most forcible mission-appeals were made on such occasions. This matter of pastoral relief he brought before the convention again and again. He even went so far as to propose, more than once, that he and the clergy of the diocese should "throw all our salaries into one common fund, to be disbursed *pro rata*, as the expense of living shall dictate;" adding, "I feel in the fearful crisis of the hour that I can do no more than express my entire willingness to share with my poorer brothers all I receive, which is all I have of worldly goods." *

Bishop PINKNEY's interest in missions was not confined to such work within the diocese. Early in June of 1871 he was requested and appointed, by the Board of Missions, to go forth with others to advocate the cause of the general missions of the Church in the great Northwest. He gives, in his convention address, the following brief record of that visit:

"On the 6th of June I started out on a missionary tour with the two secretaries of the Board, the Rev. Dr. Harwood, of Connecticut, and the Rev. Mr. Dudley, of Maryland, to advocate the cause in portions of Minnesota. At St. Paul, Minneapolis, and Faribault we met with the most cordial welcome, and held very enthusiastic meetings. I preached the opening sermon by request. It is scarcely possible to form an adequate conception of the magnitude of the field which is opened to the Church in the great Northwest; and it is not easy to speak of the work going on in this young diocese without seeming exaggeration. The result of my official and personal intercourse with the Rev. Dr. Twing and the Rev. Mr. Hare, to whom is committed the mission work at home and abroad, satisfies me that no two men could be found, in all our borders, more admirably fitted for the post, in all that gives power to advocacy, and wisdom and energy to action, than those two brethren beloved. It was an oasis in the midst of the wilderness of cares that marks the Episcopate on which it is most pleasing to gaze. I do not propose to enlarge on the magnificent work going on in that glorious portion of the country; but I cannot withhold my tribute of praise to the leaders in that distant field of labor, and my acknowledgment of the refined hospitality we received, and the warm Christian courtesy which made us feel at home the very moment we touched the soil on which my brother of Minnesota had so indelibly impressed his mind and heart." †

Of this missionary tour, which he seems to have enjoyed considerably, some brief extracts from letters to his wife may be given.

From Milwaukee, on the 9th of June, he writes:

"We reached here last night about half-past eight. We rode over Chicago. The lake is transcendently beautiful. It is glorious. No one word, no dozen words in our language, can tell half its charms. In color, vastness,

* Con. Journal, 1882, p. 92.

† Con. Journal, 1872, page 69.

motion, it is a gem of the sea. Not so grand as old ocean, but still sufficiently near it to be terrible, and yet so lovely that one looks and looks, entranced by its beauty. To-day it was very quiet. No one seems in these days to turn as I do to the works of the grand Architect. Blocks of buildings please me: the water-works astonish me: the private dwellings, as they loom on the view in all variety of taste and elegance, delight me: but one sight of this Lake Michigan is worth a trip over the ocean. * * * We saw Bishop Armitage in Milwaukee. We called on Bishop Whitehouse, of Illinois, but he was out. We start at eleven for St. Paul, which we hope to reach about seven A. M. to-morrow."

Again, writing from Faribault, he sends to his wife the following letter:

"June 19th, 1871.

"MY DEAREST BETTIE: I attended service yesterday at the Cathedral of Our Merciful Saviour, Faribault: and such a service I never heard, so full of grandeur and solemn awe. The church itself is faultless; the music old and churchly; the voices well trained—forty-odd girls and a number of boys, with some twenty nearly grown. The house was crowded. I preached—well! really I am not suited to this sort of work—I did as well as I could under the circumstances. But I do not feel at home in a crowd. I seldom do as well.

"At night there were missionary addresses. Dudley did remarkably. Dr. Harwood was very effective.

"To-day we start for Nashotah, and reach there to-morrow, travelling all night. Thence we go to Milwaukee, which we hope to reach Tuesday night. Wednesday we start for home. It seems to me I have lost all my energy. I move mechanically. Well! I must get out of it if I can. Love to all—Ogle, A., and Cousin A. Tell Wye* I think of him often. I hope you are all well. I have had to travel so far only by faith—the only one of the company that has not had a line from home.

"Yours affectionately,

"WILLIAM."

During his sojourn in Faribault Bishop PINKNEY had opportunity of visiting St. Mary's Hall, the school for girls that Bishop Whipple had founded, and which was in full and successful operation. So greatly impressed and pleased was he with all that he saw in the admirable management of the school and in the deportment, order, and studies of the pupils, that immediately upon his return to Washington he ordered to be prepared "a gold medal," to be awarded to "the best scholar in the English language;" and he continued to send such medal annually up to the close of his life. It was a costly medal, going far beyond any thoughts of Bishop Whipple as to what it would be. It consisted of "a gold cross of exquisite workmanship." Bishop PINKNEY designed it himself and personally superintended its execution; and as each scholastic year drew near the close he

* "Wye" was his favorite household dog. In almost every letter he sends some message, such as "pat Wye for me," "I wish I could see the old dog."

sent it on to the principal of St. Mary's Hall, with a letter full of beautiful thoughts and counsels.*

Some correspondence in relation to this medal to St. Mary's, though taking place at a later day, may here be given.

In this connection two letters are here given—the one from Bishop Whipple, of Minnesota, acknowledging the receipt of the letter which Bishop PINKNEY had written to advise him of the transmission of the medal, and in which was enclosed a copy of the verses on "The Old Clock;" the other one from Bishop PINKNEY in reply to the letter of Miss Darlington, the principal of St. Mary's Hall, announcing the award of "the medal" for the year. The letter expresses the very deep interest which Bishop PINKNEY felt in the work and success of the institution under her charge, as principal:

"Bishop Whipple to Bishop Pinkney.

"FARIBAULT, June 10, 1880.

"DEAR BROTHER: Yours came to-day, and I thank you from my heart for the unflinching love which always remembers dear St. Mary's. You will never know what good you have done and what a love for literature you have kindled. I will send for the medal.

"Many thanks for the privilege of reading 'The Old Clock.' I read it aloud to-day, after dinner, to my guests. If we had had a king among us you would have been made a poet laureate. It could only have come out of a heart which had been attuned to the music of love. GOD bless you.

"Yours faithfully,

"Rt. Rev. W. PINKNEY, D. D.

H. B. WHIPPLE."

"BALTIMORE, MD., June, 1880.

"I am glad to know that my friend, Miss Darlington, is satisfied with my efforts to please the pupils of St. Mary's Hall. It has my confidence because it is the nursery of the Church that Bishop Whipple planted, and you know I am one of those who think that what he touches turns to gold; not the gold that we dig out of the mines and then fashion in the mint, but the gold of the faith refined, golden thoughts, golden feelings, and golden deeds. So the winner of my medal was an orphan girl! GOD blesses the orphan. Her very helplessness touches the Giver of all blessings. I hope she will not forget that her education is but just begun. If she would have the jewel of the mind and heart wrought into the same exquisite form of beauty that the golden cross received, she must work at it, and every day lay it under her Father's hand, who alone can fashion it in beauty.

"Tell her for me, that she must live to realize your hopes and her dear Bishop's, and send back to you at the dear old hall, from time to time, tidings that all is well. She remembers who broke the alabaster box over the body of her Lord, and as she meets one and another of His suffering members out on the Western prairie—it may be in the form of some poor Indian daughter whose paternal wigwam we have cruelly invaded, whom we, in our grinding avarice, have consigned to endless wanderings from river to

* Medals of a like character were annually sent by Bishop PINKNEY to a number of educational institutions in Maryland—to St. John's College, Annapolis; to St. James, near Hagerstown; to the Hannah More Academy; to the Pinkney Institute, and to other schools.

river, and mountain gorge to mountain gorge—she will not forget that the same loving deed is her holy privilege as well.

“St. Mary’s hall! May GOD bless it! Beautiful for situation; may He make it a blessing to this whole land. Loyal to the cross may it ever prove. Loyal to this Church of ours, this Protestant Episcopal Church, foremost among whose Bishops is my brother of Minnesota.

“But you may say I am presuming on my medal. It gives me no right to tax the hours of your recreation! That is quite true, but on you must rest the responsibility, for if you had not first spoken I should have kept silence. ‘Maxima reverentia debetur puellæ.’ So Juvenal writes. It is a grand thought and ought to be engraven on the walls of your noble asylum.

“Affectionately,

“Miss S. P. DARLINGTON.

W. P.”

A copy of this letter of Bishop PINKNEY’s to Miss Darlington was enclosed in a letter which Bishop Whipple addressed to Mr. Corcoran in 1886, in which the Bishop expressed his anxious desire that some permanent provision should be made for the continuance of the medal premium for St. Mary’s Hall. The appeal of the Bishop was promptly and generously responded to by Mr. Corcoran:

“MAITLAND, *March 6th*, 1886.

“MY DEAR BENEFACTOR AND FRIEND: Will you read the beautiful letter of your dear friend, Bishop PINKNEY, in *Paradise*? It shows how dear St. Mary’s Hall was to him. He told me he would found this medal. His name has been so long connected with the school I hate to give it up. Will it be possible for you to give St. Mary’s \$200 or \$300, the interest of which will provide a Pinkney Medal forever? If you can, I shall be deeply grateful.

“Praying GOD to bless you.

“Your friend,

“H. B. WHIPPLE,

“*Bishop of Minnesota.*

“Hon. W. W. CORCORAN.”

On the 20th of June Bishop PINKNEY and his fellow-mission travellers were at Nashotah, where they sojourned for a short time, sharing the hospitality of the seminary and enjoying the wondrous beauty of its surroundings. Returning to Washington on the 25th of June, Bishop PINKNEY entered at once, without a single day’s delay, upon his Episcopal visitations of the diocese, which he continued without intermission to the close of the convention year.

In the course of his visitations he penned from time to time brief letters to his wife, written as he had opportunity. One or two of such letters during this year and the next (1872) may be given:

“*April 4*, 1872.

“MY DEAR BETTIE: I am now with Dr. Hodges (West River): hold service to-day and to-morrow. Then I go (D. V.), to be two days with Mr. Gambrall.

“I hope your arm is improving. I am quite well. The days are passing, and I hope soon to be at the end—homeward bound. It is a very trying

position—this being whirled about for so many days: but I hope I shall have a little leisure soon. Let Ninian keep a good look-out. I am anxious to hear how his case progresses. I will write again at the next point. I do not think the convocation will meet. No one has arrived yet. I do not care about it: for the quiet I enjoy with Dr. Hodges is very pleasant. I preached yesterday the same sermon I preached Sunday night. But I do not preach anywhere as I do at the Ascension. There all hearts are in harmony with mine. But I hope I get along tolerably. Love to O., to A., and to Cousin A. This pen is dreadful. I cannot write with it. Take care of yourself. Look out for the closing of the house and the fires. Pat Wye for me—the dear old dog. I hope the weather will favor me. It is cooler to-day.

“Yours affectionately,

“WILLIAM.”

A similar letter, written the next year, will suffice to show how actively, and yet quietly, he was engaged in his Episcopal duties:

“May 1, 1873.

“MY DEAREST BETTIE: I am getting on towards the close. The weather has not been favorable. Everybody is very kind and attentive. It is clouding over again to-day. I am tolerably well—still a little sore throat and a little hoarseness. But still everybody congratulates me on looking so well. One old gentleman thinks I am not looking so strong as I did. But he is the exception. Take good care of yourself. Tell Ogle to be careful about the change of the weather and not to go out in thin shoes.

“I had two services last Sunday, and a ride of four miles; two on Monday, and a ride of ten miles in the rain; one Tuesday, and a ride of twelve miles; one on Wednesday, and a ride of twelve miles; one to-day, and a ride of twelve miles; and on Friday one service, and a ride of eighteen miles; and on Saturday a ride of eighteen miles after I cross the river. So it goes. Love to Ogle, A., and Cousin A. Pat old Wye. Give my love to Susan.

“Yours affectionately,

“WILLIAM.”

For nearly thirteen years, with only brief and occasional intervals of rest and recreation, Bishop PINKNEY continued these arduous labors; and when the summons came to him to pass from earthly toil to the rest of Paradise it found him not in the quiet retreat of his home, but while actively engaged in loving ministries in a distant parish.

Although the Episcopal ministrations of the Assistant Bishop throughout the diocese were most acceptable and highly prized, there were some few of the clergy in Baltimore city—disaffected, perhaps—who, owing to Bishop Whittingham's inability to serve them, desired to have some neighboring Bishop for administrative service in their churches; and to this end, while the Assistant Bishop was engaged, or supposed to be engaged, in visitations elsewhere in the diocese, application was made to Bishop Whittingham for permission or authorization to request a neighboring Bishop to render such Episcopal service. This happened in two instances—and in both under some misapprehension, on the part of the officiating Bishop, of the circumstances—which were afterwards explained by correspondence—and so explained that there could be no recurrence of such cases.

While acting as the Assistant Bishop, his chief work was that of visitations, preachings, and such administrations as, in some specific instances, he was requested by the senior Bishop to render. Thus he was assigned the settlement of several cases of trouble between rectors and vestries and parishes; which, by his equal gentleness and firmness, he succeeded in adjusting. One parish wanted to get rid of its rector who persisted in staying; another wished to have the rector called to account for some matters of which he was accused. These ministerial and parochial troubles, as they come before our Bishops for settlement, are sometimes found to be very difficult in adjustment for the peace and welfare of the parishes concerned. Various suggestions and plans have been offered to prevent their occurrence. They would exist under any system of organization that might be devised. They are less frequent and serious, it is believed, under the present organization than they would be under any changes that could be made in the ecclesiastical and civil relations of vestries and congregations to their rectors. Even if all mission power and the tenure of the pastoral relation were lodged absolutely in the hands of the Bishop, or provisionally in a supervisory board, or in the convention of the diocese, it would not prevent troubles of the sort which have their origin in the very nature of things; and, except under an autocracy like that of Rome, our people would never consent to be deprived of their rights in the choice of their rector; nor could they be compelled to support one whom they were unwilling to receive, and who was forced upon them by an extraneous power, although that power were a recognized ecclesiastical authority.

CHAPTER XXIV.

HIS VISITATIONS—GENERAL CONVENTION. 1871-'72.

THESE labors, with only brief and occasional intervals of rest, Bishop PINKNEY continued throughout the whole of his Episcopate. After long and weary travel and prolonged converse with friends, he was known to retire to his room not for rest in sleep, but to sit for hours after midnight either pouring out his soul in some sweet poetic effusion, or in the more elaborate work of writing a carefully thought-out sermon. His recuperative powers were great. A few hours rest seemed to restore him to wonted vigor. In the morning he would be apparently as fresh in mind and body as though all the silent hours of the night had been passed in sweet rest and slumber. And yet it was seen that such strain upon the mind, the nervous system, and on the physical powers could not but tell in time for hurt upon his whole organism.

He could hardly be persuaded to take any respite from work even in the midsummer's heat. His generous and noble friend, Mr. W. W. Corcoran, required him, so to speak, to spend a few weeks of summer with him as his guest at the White Sulphur Springs.

He was constrained by this friend to accept a hospitality that would give him needed bodily rest and refreshment, and at the same time afford the enjoyments of delightful converse and association with the most refined and cultured persons, North and South, in social and public life. The White Sulphur was the famous summer resort of many such persons. Bishop PINKNEY continued to go there as Mr. Corcoran's guest for a few weeks in summer, with some exceptional years, during his Episcopate.

No man could more thoroughly and exquisitely enjoy the recreation than the Bishop. It was there that he formed delightful associations and enduring friendships. He became a great favorite with all. His ardent feelings, genial manners, warm and broad sympathies, and quick sensitiveness to everything beautiful in nature and lovely in human character, enabled him to enter with zest into all matters that touched in any way the interests and happiness of others. By a singular combination of attracting qualities he unconsciously drew to himself both the plainest and the poorest in the walks of life, and those who by education, wealth, and social position moved in the highest circles; hence it was that these brief annual visits to the White Sulphur

were so refreshing to him : but while there he was not idle. He was sure to return with quite a package of fresh sermons written, as he himself put it, "while taking my rest."

To his wife he writes :

"WHITE SULPHUR, Aug. 27, '72.

"MY DEAREST BETTIE : I arose, took two glasses of water, ate breakfast, played croquet with Mrs. G. and Mr. B. and came off square, called with Mrs. G. on General Anderson, who is a most charming gentleman. His wife and daughter are very agreeable. I met with Commodore Pegram, who is a splendid specimen of a man. He sent his love to Ninian. I had a talk with General Beauregard. He said some very pleasant things about my sermons. So have many others. It is only surprising to me. I wrote the two I preached here in the heat of the old study : and they are only tolerable. But in reality everything surprises me. I know that I have come near the point when I might have done great things, perhaps. But it was only near, and that is fatal to all true greatness. I know my weaknesses ; they are many.

"Dr. Alexander, a Presbyterian minister, asked me the other day if I was related to Uncle William. He said, 'I thought it must be so.' He was one of my most attentive auditors. I bowed to Eva at the station, but thought she did not recognize me. I was on the platform, and bowed very low, much on the ritualist order.

"I hope Ogle continues to improve. Love to him, to A., and Cousin A. I must close, as I wish this to go off in the mail. I am not at the cottage with Mr. Corcoran—Mr. S. and myself.

"Yours affectionately,

"WILLIAM."

After his departure from the White Sulphur cordial and loving letters followed him, full of concern for his health and of grateful feelings for the pleasure he had afforded them during his visit. Hence, these brief annual respites from laborious duty were very refreshing to him in body and mind. He would return to engage in work with renewed activity.

Before leaving, Bishop PINKNEY was mindful to express in a letter to Mr. Corcoran his grateful appreciation of his kindness :

"September 3, 1872.

"MY DEAR MR. CORCORAN : I cannot leave the White Sulphur without thanking you for the kind hospitality you have extended to me, and the many agreeable hours I have spent. Your friendship I regard as one of the highest favors bestowed on me, and only wish I could feel more worthy of it. I hope you may not hasten your return to Washington. The mountain air, in the next two weeks, will be of immense value to you and your little ones. I trust you may find the balance of the year a sweet, smiling valley, fragrant with flowers, and that you may continue to improve in health. It is a great blessing, where GOD is pleased to allot it to us, and greatly to be prized. I shall miss the society of yourself, Mr. Smith, the Doctor, and the boys. They are charming.

"Wishing you every blessing you can possibly crave, and trusting that you, who are shedding all the while so many dew-drops on the parched pathway of others, may be permitted to drink in the comforts you dispense, I am, with sincere thanks,

"Yours affectionately,

"WM. PINKNEY.

"W. W. CORCORAN, Esq."

These references to the circumstances under which Bishop PINKNEY entered upon his delicate and important work as the Assistant Bishop of the diocese are made in order that his position respecting the diocese on the one hand, and the senior Bishop on the other, may be clearly seen. He was not the man to desire or seek high official position in the Church : but when the sacred trusts and obligations of the Episcopate were laid upon him, by an authority which in conscience he felt bound to recognize as of GOD, he hesitated not ; nor did he shrink from any sacrifices or duties in meeting the responsibilities of the office. His strong convictions as to what was due alike to the Bishop and the Church in the diocese led him to give his whole soul and his best energies to the work that lay before him, to be done with no selfish aims on his own part, and with remarkable freedom from all partisan prejudices or animosities. He accordingly entered upon the active discharge of the duties of the Episcopate immediately after his consecration.

In the Convention which was held in May, 1871, the Assistant Bishop made his first address, giving a very full and minute account of his Episcopal visitations and services for the eight months that intervened between his consecration and the meeting of the convention. He detailed, in diary form, specifically, the duties and the travels of each day during the period, and sums up his record in the following words :

“ Since my consecration I have preached one hundred and thirty-two sermons, delivered one hundred and fifteen addresses, celebrated Holy Communion sixty-seven times, baptized six children, attended one funeral, and confirmed fifteen hundred and nineteen persons.”

This is the record of the Episcopal work for *eight months*, of which one-half were *winter* months, the most unfavorable in the whole year for Episcopal visitations, and attended in the rural parishes with great personal exposures and privations.

There was most pressing need for Episcopal ministrations throughout the diocese. The clergy and the people in the rural parishes had been longing for years to have once more their own Bishop come among them. They were ready and eager to welcome him to their hearts, their homes, and their churches. Everywhere he found the church buildings with over-crowded congregations. So great in some instances was the number of the people assembled, that the services were held in the open air in a grove adjoining the church. He did not confine his visitations to the parish churches. He went to the mission stations and the little chapels, and where there were no vestry rooms he would put on his robes under the shade of a tree, or as it might be with a bleak wind blowing around him, and he would go in full of the glow of a holy fervor, and preach with even more than his wonted zeal.

The Rev. R. Templeman Brown, who on Quinquagesima Sunday, 1888, commemorated the 50th anniversary of his ordination to the sacred ministry, gives the following account of one such visitation by Bishop PINKNEY to a mission station, made some years later, but it may be here introduced :

"I gladly comply with your request to attempt a brief narrative of an interesting visit made by our late beloved Bishop PINKNEY to a mission station under my charge, while rector of Christ Church, Rockville. The incident occurred, I think, in July, 1880. The Bishop had officiated in the morning, Sunday, in Christ Church, Rockville. In the afternoon we rode out to Quince Orchard school-house, about six miles west, on the Darnestown and Poolesville county road. I had been holding mission services at that point for several years, on every other Sunday afternoon, for the benefit of a few Church families who could not be reached in any other way. An interesting Sunday-school and Bible class had been conducted there for some time by Mr. and Mrs. Robert Poole, of the neighborhood, with much benefit, the fruits of which will be reaped hereafter. The announcement of a visit from Bishop PINKNEY brought out a large congregation upon so unusual an occasion. One could see at once that the interest was excited, not merely by curiosity to see a Bishop, but to see and hear a man whose reputation and name always thrilled every genuine Maryland heart. As we approached the school-house and saw the immense throng, the surrounding wood filled with vehicles of every description, almost blocking access to the house, I said to the Bishop, 'the multitude will be too great to be fed within the house.' With his characteristic promptness, he replied, 'We must have the services in the woods.'

"As we drew near I discovered, with much satisfaction, that the difficulty had been anticipated by moving the benches and providing seats under the trees. My heart was greatly cheered to think that the Episcopal Church could, on proper occasions, enlarge the borders of her tents and preach Christ, and Him crucified, to the thronging multitude. Unfortunately, as we were entering upon the service a thunder-cloud came up in so threatening a style that we were driven reluctantly into the school-house. It is needless to say that the Bishop met the occasion, and although many more were standing outside than could be possibly seated within, their attention and reverent manner to the close of the solemn services showed that the word of GOD was not bound. We had adult baptism, confirmation, and holy communion. Many hearts were cheered by the thought that GOD does not always confine His presence to temples made with hands."

This was not the only occasion on which the Bishop held service, confirmed, and preached "under the trees." He records later on a similar instance, but happily not interrupted by the sudden coming on of a rain-storm, as related above. Of this service the Bishop thus wrote :

"A recess chancel is being erected. I held the services under the trees. It was novel and impressive. We had a graceful arch of leaves, and the forest trees surrounding a novel and most picturesque pulpit, extemporized for the occasion. From the number confirmed, the amount of the offerings, and the crowded churches, we have a gratifying proof that the parish is ably and successfully worked."

It was deemed a special privilege by any family to have Bishop PINKNEY for their guest. He drew all hearts to himself by his

loving ways, his gentle manners, and that sympathetic interest and kindness which he felt for all with whom he was brought into any social or churchly association. The little children would gather around him with that heart-instinct which tells a child where to find sympathy and the tokens of affection. Not infrequently was he known, after a brief rest on his arrival at the house where he was to be entertained, to go out on the lawn, if the season permitted, to join in the playful sports of the young people. He possessed a most attracting power in drawing to himself the youth of both sexes. His visits were always remembered with pleasant and grateful feelings.

Later on in his Episcopate he held what he termed his Episcopal missions—that is, in the intervals of his regular appointments he would secure a few days for himself, and take with him two or three of the clergy and go, by a previous arrangement with the rector, to some church, usually in the country, and hold a two or three days' mission service—the whole time, as much as possible, devoted to the sacred ministrations of prayers and preachings. He thought these services were promotive of much spiritual good.

By these indefatigable labors on the part of the Assistant Bishop the work of the Episcopate was soon brought to a most satisfactory condition. Bishop Whittingham, realizing more and more his disability for active work, confined himself to such visitations as he was able to make in Baltimore city and to such duties as may be termed the office work of a Bishop, in correspondence and in such official acts as properly emanated from him or required his special sanction.

Besides those strong expressions of satisfaction at the result of the election of Dr. PINKNEY as the Assistant Bishop, which Bishop Whittingham used in the letter of October 19 already quoted, he took occasion in his address to the Convention, in 1871, to say: *

“ The detail of his (the Assistant Bishop's) toil in visitation, begun almost immediately after his consecration and continued unremittingly to this very day, you will of course learn from his own address. I may be permitted to observe that the result is what the diocese has never before obtained—the complete visitation of the whole within the conventional year.”

The holding of the triennial meeting of the General Convention in October, 1871, in Baltimore, was matter of much interest and gratification to the members of the Church in that city and throughout the diocese. At the annual convention in May of that year committees were appointed to select and secure a suitable church for the meetings of the body and to extend hospitalities to the prelates of the Church of England and other representatives from abroad. Arrangements were made by the clergy and church members in the city for the hospitable reception of the Bishops

* See Convention Journal, 1871, p. 25.

and clerical deputies. The following were the clerical and lay deputies from the diocese : Rev. Drs. Leeds, Hutton, Nelson, and Lewin, and the Messrs. F. W. Brune, Wm. G. Harrison, Bernard Carter, and Hon. D. N. Magruder. Bishop PINKNEY, for the first time, took his seat in the House of Bishops. He cordially united with Bishop Whittingham and with the clergy and laity of Baltimore in welcoming the august body to the chief city of the diocese and in extending all courteous attentions and hospitalities. Through Bishop PINKNEY's thoughtful consideration a number of the Bishops on the Sundays during the sessions of the convention were invited to officiate in churches of the neighboring cities, Washington and Georgetown, and take part in some special church assemblies there held.

At the close of the session of the General Convention the Assistant Bishop resumed his active work of Episcopal visitations. Referring to these labors of the Assistant Bishop, the senior Bishop, in his convention address of the next year, after alluding to his own condition of bodily infirmity largely disabling him for active exertion, thus speaks :

“ In this forced degree of withdrawal from work I have had the great consolation of knowing that the unceasing activity and unwearied diligence of your Assistant Bishop was much more than supplying my lack of service, and that his faithful and most acceptable labors were affording, throughout the year, to every outlying portion of the diocese, an amount of pastoral superintendence and instruction, as well as the exercise of all Episcopal functions, to an extent which it had never before been the favorable lot of Maryland to enjoy.”

In August, 1872, Bishop Whittingham was importuned and persuaded to go to Germany as the representative of the Church in the United States, to express sympathy with and give encouragement to the “ Old Catholic ” movement, then exciting great interest throughout the Anglican communion and in the American Church. At the General Convention, held the preceding year, the Bishop of Maryland was deemed as the one most admirably fitted, by his great learning and ardent devotion to the principles of a true catholicity in the Church of GOD, to be entrusted with this delicate and important commission. He was accordingly requested by a resolution of the House of Bishops, in 1871, to “ visit Europe to ascertain the state of the Church reformation in Germany and Italy.” He at first and for some time hesitated to accept the appointment. The following letter of his to Bishop PINKNEY shows how he yielded at last to the earnest persuasives that he should go ; and the rescript following the letter, giving sole jurisdiction to the Assistant Bishop during his absence, is one of those documents so characteristic of the precision and thoroughness with which, in all official acts, he executed his Episcopal papers :

*"Bishop Whittingham to Bishop Pinkney.**"BALTIMORE, August 28, 1872.*

"MY DEAR BISHOP: After some weeks of as great perplexity and anxiety as I ever remember to have experienced, I have at last succumbed to the pressure brought to bear on me from many quarters at home and abroad, and utterly against my own judgment and inclination, have consented to go to Enrope to testify the interest of our Church in the "Old Catholic" movement, and do whatever may be carefully and discreetly done to help it.*

"Down to the 10th or 12th of this month I considered the question of my going as quietly settled the other way—on grounds which you will find stated in the copy of a letter to Mr. Langdon, which for that reason I inclose in this, together with a copy of the invitation from Germany received the day before.

"But Bishop Smith, when the copy of that letter from Langdon reached him, addressed both to me and to others such earnest remonstrances against my refusal to go, as compelled me to reconsider my position; and when on Tuesday last I was assured that the sum needed to defray the expenses of myself, chaplain, and secretary was made up, and on Saturday last received the further assurance that Dr. Hobart, as my chaplain, and Dr. Julius D. Rose, as my secretary, would be ready to embark with me on the 4th of September, I could only acquiesce, praying GOD to overrule my weakness and insufficiency for His glory, and so do by others what I but too sensibly feel is not to be looked for as to be done by me.

"The intense anxieties of the three weeks of correspondence and receiving of visitors on the business in hand, which have intervened since the 7th, have totally interfered with my diocesan work, which down to that time I had kept pretty steadily on with and regularly dispatched.

"I am obliged, therefore, to trespass on your kindness so far as to ask your prompt attention, under the commission which I this day make out for you as full executive of the diocese, to the accumulation of back work growing out of about a dozen letters which I remit to your address at Bladensburg,† as rather safer than sending them to the Springs. * * * [The Bishop here notes some special matters he wishes to receive attention.]

"I came hither yesterday, and leave to-morrow morning. You may imagine what one thousand and one cares distract a man leaving at ten days' notice for an absence of from six months to a year! My prayers shall go up for you unceasingly, and my humble blessing and love are with you.

"Ever faithfully, your loving brother,

"W. R. WHITTINGHAM.

"Rt. Rev. W. PINKNEY, D. D."

The following is a copy of the Bishop's rescript:

"To the Right Reverend WILLIAM PINKNEY, D. D., LL. D.,

"Assistant Bishop of the Diocese of Maryland.

"RIGHT REVEREND AND DEAR BROTHER: Having acceded to the expressed wish of many of our brethren that I should carry out the resolution of the House of Bishops in the last General Convention, charging me with the communication of the favorable regards of the Bishops for the noble-minded men in Germany who are engaged in a struggle against Papal usurpation and corruptions, and having been furnished with ample means for the

* For a full account of Bishop Whittingham's mission to the Old Catholics in Germany, see *The Life* by Dr. Brand, vol. ii, chap. v.

† Bishop PINKNEY was at that time at the White Sulphur Springs, Va., taking some rest and recreation.

expenditure necessary in such journeying properly accompanied; and being, furthermore, fully informed of the concurrence of the clergy and laity of my diocese in my so undertaking to serve the Church abroad, while still continuing in a condition of disablement for the more active functions of my diocesan ministry, I am about to leave the Diocese of Maryland with the intention of going out of the limits of the United States, and of remaining abroad for the space of three calendar months or more; and in accordance with the tenor of the canon for such case made and provided, do hereby, by this writing under my hand and seal, authorize you, WILLIAM PINKNEY, Assistant Bishop of the Diocese of Maryland, to act as the ecclesiastical authority thereof, in full and sole charge and responsibility, and in fulfilment of all the functions and offices of the Episcopate in the said Diocese of Maryland, so to continue and act to all intents and purposes until this, my present writing, shall have been by me revoked upon my personal return within the diocese.

“Witness my Episcopal seal and signature this twenty-eighth day of August, in the year of our LORD one thousand eight hundred and seventy-two, and of my Episcopate the thirty-second.

[SEAL]

“WILLIAM ROLLINSON WHITTINGHAM,

“Bishop of Maryland.”

“Done in Baltimore this 28th of August, 1872.”

Bishop Whittingham returned from his mission to the “Old Catholics” in Germany in November following, but he did not withdraw the rescript of sole jurisdiction which he had given to Bishop PINKNEY. On the contrary he seems to have purposely left it in the hands of the Assistant Bishop that he might feel the greater freedom in his Episcopal ministrations.

The following letter has reference to this subject:

“Bishop Whittingham to Bishop Pinkney.”

“BALTIMORE, November 21, 1873.

“MY DEAR BISHOP: I have looked carefully through the file of our correspondence and the other papers received from you, and I believe that I am not mistaken in supposing that I have neither withdrawn nor received back from you the commission of full jurisdiction given you in August, 1872.

“What I have intended by leaving it with you was, that you should feel yourself completely unhampered in going about the diocese in your official work; always able, whenever in your judgment it should be called for, to do anything that a Bishop might under any circumstances deem himself called upon to do; of course, in all cases, giving me the information needful to hinder any clashing or collision in our action.

“I have understood your retention of the commission to signify acceptance of this arrangement for joint exercise of our common trust; and certainly have no wish, for my part, to make a change which could only put both you and me to much more trouble, and would, in my judgment, tend seriously to limit your usefulness in the administration of the diocese.

“I sent a couple of the ‘offices,’ to your address, to Bladensburg, last night; and I send a couple more to Washington to-day. There are still a few here, which Mr. Moore can send if wished.

“Affectionately and truly, your friend and brother,

“W. R. WHITTINGHAM.

“Rt. Rev. Dr. PINKNEY.”

At the General Convention of 1874, and at all succeeding meetings of the body during his life, Bishop PINKNEY was constantly present. It is not known that he took any very active part in the discussions of the House of Bishops; but it is well known that he was held in loving admiration by its members and honored for his true loyalty to the Church. During his long Presbyterate he never participated largely in the debates of the general conventions. The force of his character and the well-recognized soundness of his views upon Church questions were silently more effective than spoken words. Not that he was studiously reticent in the House of Bishops; for he has been known to say that he had on several occasions fully expressed his views upon measures before the House.

He was much interested in certain initiatory movements in the General Convention of 1874, touching the "use of the Book of Common Prayer and provisions for shortened services for morning and evening prayer on days other than Sundays and special feast and fast days, and for amending the "Lectionary"—movements that ultimately resulted in the definite acts of 1883 and 1886. In 1874 the following constitutional amendment was passed in the House of Deputies by a very large vote. Of the clergy representing 41 dioceses 36 voted for it; and of the laity representing 29 dioceses 24 voted for it. The amendment was as follows: *

"*Resolved*, the House of Bishops concurring, That the following be proposed and made known to the several dioceses as an amendment to articles 8 of the constitution, to be added at the end of the article as it now stands, to wit, the words: '*Provided*, That the General Convention may, by canon, arrange and set forth a shortened form of morning and evening prayer, to be compiled wholly from the Book of Common Prayer, or it may authorize the same to be done by any diocese for its own use.'"

This proposed amendment was concurred in by the House of Bishops, with the exception of the last clause; which, by action of the House of Deputies, was stricken out.

But at the next General Convention, in 1877, the House of Deputies refused to ratify the amendment. Still a measure like this could not rest, and it continued to be agitated until the changes and modifications of 1886 were enacted, and that with the probability of yet further changes to be made in the future.

Bishop PINKNEY was so conservative in his views, and, as some might consider, so "old fashioned" in his churchmanship, that he was slow to believe that any changes at all were necessary in the order for the celebration of the Divine services; and yet he was fully alive to the extending work of the Church throughout the whole country, and to the need of such adaptations, wisely

* See Journal of General Convention, 1874, pp. 195-'6, and 207.

considered and safely ordered, as would forward her onward progress.

At these general conventions of the Church Bishop PINKNEY uniformly declined to be the recipient of private hospitalities, because he preferred taking up his abode with the clergy and lay deputies of his diocese, at hotels. And it was there that he was wont to meet and hold long and delightful converse with some of his fellow-Bishops and a number of congenial clerical brethren from different dioceses. The evenings after dinner were usually spent in pleasant social converse and in animated discussions upon matters pending before the convention. Dispensing to all his friends who indulged in the luxury, his choice Havanas, there was, in the little group, "the feast of reason and the flow of soul." Those who were privileged to be present at these informal clerical gatherings will long cherish the remembrance of the hours so pleasantly passed.

CHAPTER XXV.

LETTERS TO JUDGE HUNTINGTON—BURIAL OF CONFEDERATE DEAD. 1873 '74.

REFERENCE has been frequently made to the close friendship between himself and Judge S. H. Huntington. This friend resigned his official position in the Court of Claims, left Washington, and returned permanently to his home in Hartford, Connecticut, in December, 1873. So close, for many years, had been his association with this bosom friend that Bishop PINKNEY felt very deeply the separation. In a letter written to the Judge about this time he gives expression in the most glowing terms to his affectionate feelings, and speaks in unbounded admiration of the character and worth of his friend.

In the intensity of his feelings, where his affections and friendships were concerned, or his sympathies in any way excited, Bishop PINKNEY uses the strongest and most fervent language; and in his soul he fully meant all that his words express. Tender and susceptible in a high degree, there was an ever-ready outflow from his mind and heart of thoughts and sentiments towards whatever he found true and good, beautiful and noble, in human character. What may have seemed like excessive laudation, bordering on the confines of flattery or mere compliment, was with him the genuine expression of a real feeling of affection, or of appreciation, or of admiration.

He writes to Judge Huntington as follows:

“ December 20.

“ MY DEAR JUDGE: I had laid out to spend Thursday night with you, but you had left. I know not what I shall do when you leave finally. I always felt that you were my wisest counsellor in difficulty, my truest friend, my loving, sympathizing brother. You are my beau-ideal of a man and devout churchman.

“ You leave an office you have made honorable by sterling official integrity and the highest executive and administrative ability. You leave Washington, where you reflected the highest credit on your State and won for yourself the respect and admiration of all good men and true. But I lose more than all beside, for you were ever gentle and thoughtful, a kind critic of many weaknesses, a wise and faithful friend to me. I lose you when I can least afford it. Our acquaintance was the child of Providence. It began in the sick-room. I had seen you before and loved you long before I knew you. But thus it was that my heart was drawn out towards you in all its fullness, and it gives me pleasure to know that not a ripple ever discomposed the stream of our friendship. It is as fresh to-day as it was fourteen years ago. I regret your withdrawal from Washington and the office bureau. I know your place cannot be supplied. I rejoice to think that you are to return to the bosom of your family. GOD has blessed you in your son and daughter—

wonderfully, signally blessed you. They have been moulded on a noble pattern; and if they were not all you could wish great would be their fault. I do not realize that you are indeed going from us. Now, Judge, do not give up your native business habits; carry office life into your sweet domestic retirement; you will need it. No man of your energy and mental elasticity can get along without full employment. You can have it in your books and rural life, and by way of beginning put me down as one of your correspondents, and we will write of books and measures (Church and State); you know I am not good for news. I shall try to pay you a yearly visit. But then the days of long absence will be deeply felt. The loss of your counsel, the sound of your welcome voice! But life is made up of changes; the unchangeable is in advance of us.

"May GOD bless you, and guide and keep you in all your ways. May He sweeten all life's joys and sanctify each cross that He sees it good to lay upon you. Love to all. I have written a sermon to-day, held two services, delivered a lecture, paid one sick visit, and now close with this hasty letter at 12 P. M.

"Yours affectionately,

"W. PINKNEY.

"Judge HUNTINGTON."

His letter to Judge Huntington of the next year is one partly of condolence under domestic bereavement and partly of his depression and anxiety touching matters that were disturbing the General Church.

"January 6, '74.

"MY DEAR JUDGE: The new year has broken on you amid the shadows that have gathered over your heart and hearthstone; and yet it breaks on you with much of beauty and of glory. The one taken was ripe for the passage through the dark valley. She had tasted deeply of the cup of intensest suffering, had borne her cross with meekest patience, and now that she is no longer an object of your care and loving solicitude, you may think of her as in the rest of Paradise. The green grass will grow over her grave, and the flowers will bud and bloom there, if you feel as I feel, that the green grass and the flowers are best suited to the sleeping place of the just; but you have the greater memories of her love and the sweeter flowers of her daily planting and watering in the garden of your heart to refresh you in the sere and yellow leaf.

"I do wish you a Happy New Year. For smiles and tears may meet and mingle. I hope you will take care of your cold. As we grow older there is more need of watchfulness. I hope also that you will prosecute your work. The pleasant excitement of office work must not be followed by mental stagnation. You have too full a brain for idleness; not that you could be idle. You need mental effort. How I wish I could run over when I have a leisure hour, and hear you read some work of power. I have much to thank you for. You were always wise in counsel, rich in resources, and fertile in thought. Indeed, Judge, I think that somehow or other you were not assigned your true place. As the head of the court you would have shed lustre on it, and made it the sanctuary of justice. And now I feel very jealous of your quietude at home, and beg you to season it with that sort of mental work which will give you pleasure and other fruit of rich flavor.

"I saw Judge Loring at the Louise Home. We dined there together with Mr. Corcoran on his birthday. He is a wonderfully clever man—full of thought and high sentiment. He is, I think, one of the most agreeable men I have met with—one of the old class of lawyers and a bright specimen of that class. He spoke of Judge Taney, and told me that Custis said, when asked what he had seen of Washington, 'I saw the great Chief-Justice; all

else sank into nothingness when compared to him.' It was high praise from a high source. Loring remarked, Marshall and Taney filled the office, and duly filled it. It is now looking for an occupant; this I say, and who can fill it? Surely not the nominee. Do you know, dear Judge, that I think the disappearance of the old system of pleading is cause of sorrow? It was the glory of the profession. It was more just in its operation, though not so quick. It tended to make men logical, for it was the quintessence of logic.

"The scenes that are meeting us in the Church are sufficiently humiliating. Cummins has secured for himself a most enviable notoriety, and stands condemned by his own record in a way that strikes one with astonishment. I hope nothing will be done to raise the cry of persecution. The law is sure but slow. I would wait its sentence calmly and quietly. He has so far only gathered to his support those who never possessed the Church's confidence or respect; and if what he says be true, that some are waiting for places, we have good ground to say of the balance that they are no better. I feel sad when I think of the opposite wing, who are, I fear, doing us no less injury. Romanizing the Church is not less treasonable. From what I see there is good ground to fear that Rome is at work within us. I will send you a paper from a churchman of Baltimore, a layman, which so far as I see is rank Romanism in all but the headship of the Church. Don't circulate it; but read it and tell me what you think of it. Well! you and I will not live to see the end; but others will. Our next General Convention will be the most momentous ever held. I wish you could be one of its deputies.

"I have just finished a sermon to young men, which I am to preach at the Ascension Sunday evening.

"Really I am alarmed at the size of this letter. It lacks other qualities as much as it does brevity; it had better never been written. You know I write *currente calamo*, without thought, and if it were not for the knowledge that you pass over its errors and correct them, I would not write at all.

"Love to all. The verses are very sweet, sublimely simple. I read them with great though pensive pleasure. So sweet a harp so early hushed!

"Yours affectionately,

"W. PINKNEY.

"The Hon. S. H. HUNTINGTON.

"P. S.—I have a work of Cousins, his introduction to the History of Philosophy, which we must read together as soon as I can go to Hartford. It is truly marvellous in power.

"We had a sweet day with E. * * * She came down for a day. She is the perfection of excellence; so like her father. She is very fond of you and the girls, and Mrs. H. Her visits are always most refreshing. What strikes me as so wonderful in her character is the singular blending of dignity and sweetness, humility, and a proper self-assertion. I. is very promising. He will make his *mark*. His knowledge of the law is singularly thorough for one of his years. But I must really close. Good-night.

"W. P."

BURIAL CEREMONIES OF CONFEDERATE DEAD AT SILVER SPRING, GRACE CHURCH, MONTGOMERY COUNTY, MARYLAND, 1874.

Towards the close of the year 1874, Bishop PINKNEY was called to take part in some burial services over the remains of Confederate soldiers who, "upon the occasion of the demonstration against the fortifications around the city of Washington, July 11,

1864," fell in the engagement, and were "interred upon the field immediately where they fell." *

"On Friday, the 11th of December, 1874, these remains were removed by their Confederate friends residing in and around Washington city, and transferred to a lot provided for the purpose, in the grounds of Grace Church, near Silver Springs, Montgomery county, Maryland, where they received Christian burial at the hands of the following Episcopal clergymen: Bishop WILLIAM PINKNEY; Dr. Buck, of Rock Creek Church; Dr. Elliott, of the Church of the Ascension, Washington, D. C.; Dr. Williams, of Christ Church, Georgetown; and Dr. Everett, of Grace Church, Maryland. At the conclusion of the burial ceremonies, Dr. A. Y. P. Garnett, who had been selected as the orator of the occasion, delivered the address, Bishop PINKNEY concluding the ceremonies by reciting an original poem:"

ODE.

BY BISHOP WM. PINKNEY, D. D.

"With measured step we to the spot repair
Where we our honored dust would lay to rest.
A tear we drop upon the soft, fresh sod,
While skies above us do their tints unfold,
And winter's chilling blast is on the air,
And scarce a bird doth trill its native song,
Or soothe to rest the tranquil hour of eve:
And yet we would a garland throw of flowers
Upon the graves we dig in silence here,
And draw a satisfaction, sweet indeed,
From act of love paid to the sleeping dead.
'Tis true we do not know the names of those
We would this day and hour commemorate,
Yet in the depths of ocean lay the pearls,
Not seen to mortal eye, deep hidden there;
And to the page of history unknown
Are heroes, who, within another sphere,
Will take their place, the brightest of the throng.
These fell unnoted 'mid the cannon's roar
Beneath the flag they did so bravely wave
Regardless of the perils of the field;
And when they fell, no mother's hand was near,
Nor sister's loved, nor brother's loved as they,
The death-dew from the pallid brow to wipe,
Or whisper in the ear sweet words of love,
Or speak of home, the dear ancestral hall,
Or river on whose flower-enamelled banks
They woke the echoes of their gleeful step,
Or noble oak, beneath whose quiet shade
They dreamed those dreams of fairer days ahead,
Which they would never more on earth behold.
And yet the weepers on the hearthstone wept,
Whose tears still linger by the vacant seat,
To tell the scene of desolation there;
Sadness now reigns, where once the smile of joy
Threw o'er the heart its own magnetic spell.

* These proceedings, with the Address of Dr. Garnett and the Ode of Bishop PINKNEY, were published in a pamphlet soon after their occurrence.

You met the fate a soldier does not dread,
 The death upon the dark, ensanguined field,
 When at the drum-beat, or the bugle's note,
 His gallant step moves quickly to the front,
 Sublimely bent to conquer or to die.
 Your great commanders have the call obeyed,
 And now, like you, they sleep beneath the sod.
 The one, among the foremost of the foremost men
 In all the ages of the mighty past,
 Whose name will gather beauty, as on air
 It floats o'er earth or o'er the azure sea,
 Wellnigh alone in its sublimity.
 Symmetrical in form, as pure as brave,
 Lee had a mind of vast and varied powers;
 While not a dew-drop in its lily cup
 Was fresher than the heart that burned within;
 And not a tear-drop, but the emblem was
 Of the deep sympathy he felt for all.

It may be questioned whether strength or love
 In him was the controlling principle.
 One thing we know, he was in all things great,
 In each estate of sunshine or of shade,
 When on the topmost wave of great success,
 Or in the valley of adversity,
 He was self-poised, the same meek man of faith.
 The other like a thunderbolt of war,
 Resistless in its course, as rapid, too,
 Remains the marvel of this martial age.
 His name can never die—as long as Tell
 Shall live to thrill the ages in their flow,
 So long will Jackson live, the one bright star,
 To shed its burning lustre nigh and far.

No more the deafening sound of cannon's roar
 Disturbs the silence of this peaceful hour.
 The war is ended; and we, who now repair
 To drop a tear upon your dew-washed bier,
 May meet as brothers, one in heart and hope,
 And feel the kindling of the patriot flame,
 That finds its emblem in the star-lit flag
 That waves alike o'er graves where rest awhile
 The Northern soldier and Confederate brave.
 Death consecrates this hour: it soothes the heart
 And hushes into calm repose the feuds
 That mar this carking, troublous world of ours.
 It bids us weave bright links upon the chain
 We would entwine around the brotherhood,
 And dew distil, from hearts that banded are,
 Of kindly charity and noble deeds.
 Sleep on, ye gallant brave, the night-winds sigh
 As they o'er you a sad refrain send forth;
 And when the singing birds come back in spring
 They will pour forth their song in sweet accord,
 And now and then some comrade will repair
 To this sweet spot, your valor to recount,
 And keep your deeds embalmed in memory.

We feel the touch of sorrow's hallowed hand,
And as we throw the dust upon your graves,
And sigh to think that we are left alone,
We would the grace invoke for each and all
To bring the noble ship our fathers built
To her firm mooring by the Mighty Rock—
A ship that stood above the breaking waves
On Independence Day, and the grander era,
When from the mast-head there waved a banner
All set with stars, in folds of deepest blue,
The pledge of union and equality.
To hush the passions of this fleeting hour,
And soothe to rest the perturbations of the soul,
And rise victorious o'er our weaker self,
Is wise—'tis beautiful, and fair, and true,
And now our prayer for each and all who stand
Besides the newly-opened grave to-day
Is, that we, each, may this self-conquest gain,
And live together in sweet harmony.

'The star of empire onward, westward rolls,'
And as we gaze upon the splendor cast
Over the vast firmament it doth illumine,
We feel that not a native on the globe
Can boast a glory that surpasses ours,
If we but faithful prove to Liberty—
The liberty that rests on changeless law,
The firm adhesion to the spirit breathed
By patriot sires, the nation's boast and pride—
Where they did first the stars and stripes unfurl,
And bid them sweep the pathway of the sky,
Each star ascendant on the field of blue,
And yet commingled with each other star
Which on the constellation glows and burns."

CHAPTER XXVI.

ERECTION OF THE NEW CHURCH OF THE ASCENSION. 1873.

As BISHOP PINKNEY was closely connected and identified with the enterprise of erecting the new Church of the Ascension in Washington city, it is necessary to give some account of the work and of his agency in its accomplishment. The brief statements that follow do not pretend to be a complete history of the many matters of interest and importance that were connected with the enterprise.

The condition of the church building on H street at the time of his accession to the rectorship of the parish has been already stated, and also some account given of the enlargement and the improvements which he soon caused to be made. But even with these alterations the church was still an unsightly structure as to its exterior, which was exceedingly plain, dark and dingy, and void of everything pleasing and attractive in architecture. The interior was churchly and commodious. The contrast between the interior and exterior was very marked. Moreover, the entrance through a low basement and up side double stairways to the nave was very objectionable. In addition to all this there were some fissures in the walls, secured by iron fastenings, that gave to many persons the impression that the walls were not sufficiently strong and stable to justify any costly or permanent improvements upon the building.

As early as 1867 Dr. PINKNEY felt that the time had fully come when some decided measures should be taken for the entire remodelling of the church building, or for the erection on the same site of a new church, more ecclesiastical in structure, more consonant to the feelings and resources of the congregation, and more in keeping with the improvements then going on in all secular and church buildings. At the period referred to no definite purposes or plans were formed: though all, rector and people alike, were hopefully looking forward to the time when the erection of a new church should be accomplished.

To quicken interest in the matter and incite to some positive action, Dr. PINKNEY, in November, 1867, preached a sermon, afterwards published, which attracted considerable attention. It was a strong and urgent appeal, full of the rector's glowing zeal and fervor, to the vestry and congregation to take in hand without further delay the work of rebuilding. Over the front entrance to the church there was a recess in the wall filled with a canvas

tablet bearing the name of the church, but which in time had become "torn into shreds and was tossed to and fro by the winds." To this, in his sermon, Dr. PINKNEY made pointed allusion in these words: "For, however neat and appropriate the interior, the exterior is, beyond all question, poverty-stricken, so that the very elements have hung out a banner over us, a banner of distress, from which the very name of the church is obliterated." This pointed allusion to the frontage of the church was long remembered and often spoken of in the congregation. The doctor followed it up with a leaflet containing some apposite verses, of which these are a specimen:

"The old church has not a bell to ring out
The summons to psalter and prayer;
As dumb as the grave that near it is laid,*
No sound from a steeple floats there.

The four brick walls, as tall as the poplar †
Which trembles at touch of the breeze,
Are as naked and bare as the branches
Of the winter-chilled forest trees.

It is true that a banner betokens
The march of approaching decay;
It floats on the breeze, when night shrouds the earth,
As it floats in the sun's hot ray."

Nothing, however, beyond the starting of a church-building fund was done; the sums for which, as received, were to be invested and suffered to accumulate. The time was not ripe for the work of rebuilding.

And so the matter stood, with some small additions to the building fund, up to the time of Dr. PINKNEY's election to the Episcopate and his consequent resignation of the rectorship of the parish, in October, 1870.

The new rector, in entering upon the charge of the parish, soon found that there would be formidable difficulties in the way of consummating the work of rebuilding the church. No active measures had been taken for that purpose, and the interest that had been created in the subject was closely identified with the personality of Dr. PINKNEY. Still it was felt by the rector that the work of reconstruction should go on; that it was an absolute need for the welfare of the Church in the parish, in order to secure what in the past had been gained and to provide for larger growth in stability and success for the future. To ascertain and test the mind of the congregation touching the matter, the rector, in the

* The allusion here is to the Van Ness mausoleum in the adjoining open lot.

† Alluding to the aspen-leaf poplar that stood directly in front of the church entrance.

first year of his incumbency, at the beginning of Lent, addressed to the congregation a pastoral letter, recommending and urging that some early and efficient measures should be taken towards rebuilding, and proposing that the offerings at the Easter Sunday following should be set apart and applied to that purpose.

The response to this pastoral letter was an Easter offering of \$1,296.31, which was regarded as at that time a most encouraging offering. During this and the succeeding year the matter was kept before the members of the congregation; and the vestry held several meetings in regard to it. It became, however, very uncertain whether anything at an early day would be done. It was evident that prolonged delay would only operate injuriously to the enterprise. The rector at the end of the second year of his incumbency, feeling the responsibility of his position, deemed it advisable to withdraw from the charge of the parish, especially as important interests called him to resume a Church and educational work in which he had been engaged in Montgomery county. He resigned the rectorship in October, 1872.*

Upon this vacancy in the parish it was felt by both the vestry and the congregation that the return of Bishop PINKNEY to the rectorship was most necessary, if the work of restoring or rebuilding the church was to go on. Hence, upon the earnest solicitation of the vestry, he was induced to resume, without salary, the rectorship; and was authorized to call to be associated with himself an assistant, competent alike for the ministerial charge of the parish and for the active promotion of the work of rebuilding, either on the site of the old church or on some other spot to be selected as more desirable. The clergyman called to be the Associate Rector was the Rev. John H. Elliott, S. T. D. In thus resuming the rectorship of the parish it was distinctly understood between himself and the vestry that Bishop PINKNEY could give only such time and oversight to the interests of the parish as his Episcopal duties would permit; with this understanding he accepted the rectorship. But as Bishop PINKNEY was a man of thorough earnestness and conscientiousness he never accepted or assumed any position without the determination to come up to the full measure of its responsibility. He purposed, therefore, without in any way diminishing or relaxing his Episcopal duties, to exert all the influence and energy he could command for the welfare of the parish and for the work of rebuilding the church.

* The writer takes occasion here to state that, while his relations to the vestry and the congregation of the Ascension, during the period of his rectorship, were every way of the most agreeable and congenial character, the relations between himself and the Assistant Bishop were even more tender and endearing; for at the writer's solicitation the Assistant Bishop continued to keep his study in one of the rooms of the vestry, which he had always occupied, and to and from which he could come and go with the same freedom as when he was the rector of the parish.

He consented to have this additional responsibility laid upon him out of the love which he bore to the people whom he had so long and happily served in his ministry, and because he felt that by the renewal of the old pastoral tie he could materially aid them in their contemplated work. Nor did he fail when the work of rebuilding was undertaken, and all through the time when it was going on to completion, to give to it his most anxious thought, his wisest counsels, and, as largely as possible, his own personal contribution of time and means. His letters to Mr. Corcoran during the period show the depth and intensity of his feelings for the success of the work.

After the acceptance of the rectorship of the Ascension he submitted the matter to the consideration of the convention of the diocese. The response of the body was that it was "a matter entirely within the wise discretion of the Assistant Bishop."

After some interval of time, and much deliberation in conferences held by the Bishop, the associate rector, and the vestry, it was determined to build an entirely new church, of such solid structure, large proportions, and ornate architecture as would be creditable alike to the congregation and to the Capital City of the country. Through the agency and by the munificence of Mr. W. W. Corcoran a new site in an eligible and prominent position in another part of the city was selected and secured. The following-named gentlemen constituted the vestry at the time when the work was inaugurated: W. W. Corcoran, Henry S. Davis, W. M. Shuster, J. T. Stevens, Lowndes Jackson, N. W. Burchell, Thos. L. Hume, R. W. Burgess. A building committee of large experience in business affairs, and of excellent judgment and taste in construction, was appointed. That committee consisted of Messrs. Henry S. Davis, W. M. Shuster, and Lowndes Jackson. To the work committed to them they gave their time and much anxious thought and labor. The Assistant Bishop and the associate rector cordially united with them throughout the progress of the whole work. A contract was made for the new building, which was to be, in material, of white marble, and in style, decorated Gothic. So successful was the movement that the Assistant Bishop and the associate rector in their joint report were able to state to the convention of the diocese in May, 1873, that the sum of \$50,000 would be in hand for the inauguration of the enterprise.

The corner-stone of the new church was laid with appropriate services and addresses by Bishop PINKNEY and the assisting clergy on the 9th of June, 1874. It was a beautiful afternoon in June. The foundation walls were well raised, a large platform erected for the convenience of the Bishop, of the attending clergy, and of the members of the vestry. A commodious chair was provided for the venerable Mr. Corcoran, who was present on the occasion. A large concourse of interested friends of the church gathered around the rising walls and filled the surrounding grounds.

The description which the Bishop gives in his address to the convention of the laying of this corner-stone is so graphic and interesting that it is here introduced:

"At 6 P. M. I laid the corner-stone of the new Church of the Ascension. A large number of clergy was in attendance. The Rev. Dr. Lewin, the Dean, read the opening sentences, the Rev. Mr. Watkins the Psalms, the Rev. Dr. Hutton the first prayer, the Rev. Mr. Gordon the lessons. The Rev. Dr. Dudley, of Christ Church, Baltimore, now the Assistant Bishop of Kentucky, delivered the address. It was replete with beauty and power—a great effort, and fully equal to the occasion. It was in nothing more admirable than in its clear, bold, incisive statement of those great doctrinal principles that underlie the edifice we are building for GOD. The Rev. Dr. Elliott followed with an address well worthy of a place by its side. This was a bright day for the dear old church. And yet, as I stood there, under the broad blue sky, and took in the dimensions of the new structure that was to go up, a stone at a time, in all the grandeur of its proportions, I felt the power of contrast between the time when I stood at the head of a feeble band, for the most part a stranger to my own friends, in the midst of strangers, often cast down, and the present hour, when all is bright with the sunshine of warm, earnest hearts, beating in harmony with each other, and working with a will crowned by a most munificent gift laid on the altar by my firm, fast friend, W. W. Corcoran, of Washington. It was a strange contrast, and as I listened to the tuneful tongue of the associate rector, and marked the fruits of his patient toil, I thanked GOD for the gift to me of so much consecrated learning and talent, and felt that success is now, with the smile of GOD, assured to us.

In the convention report for the next year it is stated that "the new church is advancing rapidly towards completion, and, with GOD'S blessing, will be ready for occupation before Advent." The report also states that "Mr. Corcoran has added \$47,000 to his former gifts, making his subscription mount up to the princely sum of \$77,000."*

Bishop PINKNEY was profoundly interested in this work, gave largely of his own means for its prosecution, and whenever he could be in Washington he strove, by his presence and counsels, to stimulate zeal and activity in the enterprise. In these efforts he was ably assisted by the associate rector, under whose constant oversight the work was carried on. It had so far progressed that, at the close of November in 1874, the Bishop could see the walls of the new church rising up in their strength and beauty. In his Thanksgiving sermon of that year he gives expression, after alluding to other topics, to his grateful feelings. He was always singularly happy in his Thanksgiving sermons. On this occasion he referred, as usual, to the great and manifold blessings, temporal and spiritual, vouchsafed to our people. He then spoke of the happy results of the late general convention, which had closed its sessions, in these words:

* Mr. Corcoran's subsequent gifts to the new church brought the amount of his entire offerings to over \$100,000.

"Our late General Council met and separated: and, notwithstanding the predictions of some that the seamless robe would be rent in twain, and a new schism raise its crest, and the fear of others, the Church emerged from the overcast sky 'bright as the sun, fair as the moon, and terrible as an army with banners.' The ancient faith is asserted. The Church's authority is vindicated. Private fancies are cut up by the roots. With wonderful unanimity our General Council has entered her protest against all doctrines erroneous or doubtful: and henceforth the one faith will go forth from the one altar, the light of the golden candlestick to illumine, sanctify, and save a world lying in the wicked one. Every loyal son will be wise to obey the voice of his loving mother; while the lawless will be held to a strict account when admonition fails and the godly counselling is set at naught."

He then proceeds in glowing terms to express the grateful joy which filled his heart in the anticipation of the near completion of the new Church of the Ascension, and especially because GOD was opening the way for meeting the onerous responsibilities that had been incurred for its erection by the most opportune and liberal offerings made by one who had already contributed so munificently to the work. He said:

"Beloved, we, as a congregation, have pre-eminent cause for gratitude. In a work of fearful magnitude, where the venture was for GOD, and where it touched the very confines of the boldness that bordered a rashness, He has opened up a way out of the difficulties that environed us, as wonderful as the faith that prompted us to enter on that work. * * * One half the burden is lifted as noiselessly as the force of the unseen power that lends succor to the feeble, who would otherwise have been crushed by the burden. When no one looked for it, no one expected it, the princely offering was made; and to-day the new structure is rising on the view, watered by the dew of tears, and beautified at the cost of a self-sacrifice on the part of multitudes that I have never seen surpassed."

He could not withhold his earnest supplications as grateful thoughts filled his soul:

"My prayer to GOD for the country is, that it may never forget that righteousness exalteth a nation. May the flag of our nationality wave over a people who have the fear of GOD before their eyes; and wherever it floats may the sisterhood of States greet it in the spirit of the good olden times, when but one heart beat in the body politic, and but one feeling animated it. My prayer for the fireside is, that it may rejoice in the golden glow of a household at unity with itself. My prayer for the Church is, that she may treasure the faith once delivered to the saints, and plant her banner by the side of every city and township in the land, and every rural hundred, so that not one of the thousands who have swarmed to our shores from the nationalities abroad, shall fail to catch the echoes of the *Gloria in Excelsis* and the *Te Deum*, who have open ears and hearts willing to receive the welcome news of a Saviour born to redeem, and almighty to save. May her thanksgiving be ever sanctified by a thank-offering. My prayer for my own Church, the child of my love, my joy and my crown, is, that each fireside may be light in the LORD, and glow with the heart-love that makes sunshine for the soul—that it may be a house at unity with itself—that nothing may occur to mar the harmony that has ever been your crowning characteristic.

* * * "On next Thanksgiving Day * (GOD willing) we shall cross the

* This anticipation was not literally realized, the first service in the church being held a few weeks later.

threshold of the Golden Gate, and enter in to gaze on the magnificent temple we have reared for GOD, with overflowing hearts: and if we have this oneness of soul in the unity of the Spirit, we shall give to GOD more than the gold, and frankincense, and myrrh—the worship that is most acceptable to Him. * * * I recognize the fact that my feet, far down the declivities of the mountain, may not join in your triumphal march when you walk through the Gothic aisle. But, be this as it may, I would not part with the one wooden beam I have been permitted to put in the building for worlds. GOD bless you, watch over you, defend and protect you.”

The sermon was published, and the Bishop sending a copy to his friend, Dr. James C. Welling, president of the Columbian University, received from him the following letter, which expresses very strikingly the high estimate which that cultured and distinguished scholar entertained of the Bishop's powers as a writer and pulpit orator :

“Dr. J. C. Welling to Bishop Pinkney.

“THE COLUMBIAN UNIVERSITY,
“WASHINGTON, January 6, 1875.

“MY DEAR BISHOP : I have very sincerely to thank you for your thoughtful courtesy in sending me a copy of your eloquent Thanksgiving sermon. I have read it with the interest and the admiration which all your pulpit discourses are so well adapted to excite alike by their matter and their manner. You belong to that class of writers in whom brilliancy of style is but a natural expression resulting from solidity of thought. The diamond takes its unrivalled polish only because it has no rival among the precious stones in point of its solidity. But the facility with which you set your gems is with me a never-failing source of wonder. It does not *seem* to cost you any effort to pour out this copious stream of eloquent and pious meditation on the most profound themes which can engage the tongues of men or angels.

“I do not suppose that you have ever analyzed the secret of the *copia* with which you are blessed as a pulpit orator, for I believe the mind in many of its highest exercises often works unconsciously. Dr. Archibald Alexander, whom you remember so well, had this abundance of thought and in some degree a similar affluence of diction, though he was not at all ornate in style. My friend, Prof. Henry, in commenting on this peculiarity of Dr. A., referred it to the fact that he had so penetrated his mind with the grand themes of theological study that he had but to strike the rock at any point and the waters gushed forth.

“I congratulate you most heartily on ‘the holy and beautiful house’ which is rapidly rising in all its noble proportions as a fitting temple of the Most High, and rejoice with you in the emulous benevolence of which it will be a glorious symbol when the cap-stone is laid ‘with the shoutings of glory unto it.’ Mr. Corcoran’s good works have the added merit of provoking others to do the good works in which he exults.

“Pardon, I pray, the length of this note, which was meant to be a simple acknowledgment of your courtesy and has grown into an imposition on your patience.

“With constant regard, I am, my dear Bishop,

“Ever affectionately yours,

“J. C. WELLING.”

Just about this time Bishop PINKNEY and the associate rector united in a letter of grateful acknowledgment to Mr. W. W.

Corcoran for a further munificent gift which he had lately made for the church. Their joint letter is as follows :

" Bishop Pinkney and Dr. J. H. Elliott to Mr. Corcoran.

" WASHINGTON, Nov. 13, 1874.

"DEAR SIR : We do not feel satisfied with ourselves until we record, more permanently than in spoken, fleeting words, our grateful appreciation of the princely gift which you have just made to Ascension Church.

"We frankly confess that from the beginning we have hoped that your generous hand would make this church largely your own memorial. We hoped, as churchmen, that, though it was late in life when you bowed your head to receive the waters of baptism, 'some work of noble note might yet be done.' We hoped that the citizen who had adorned this capital with temples to charity, to knowledge, to art, would crown his life work by building a temple to Him who is the purest charity, the highest knowledge, the perfect beauty.

"For this consummation of our highest hopes, we thank and will ever thank you ; thank you for lifting a burden that weighed us down ; thank you for the anticipated pleasure of worshipping in this beautiful temple. This is little, but it is all that we can do. We know that there is One, often dishonored among men, who looks down with benign acceptance upon your lavish gift, and who, though He bestows all His rewards through grace, has rich rewards in grace for those who richly honor Him.

"May you long live to worship in this rising temple ; and when you can worship there no longer, may the Ear which has always listened to the hungry, the thirsty, the stranger, the sick, and the prisoner, listen to the gracious welcome, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

"Affectionately,

"WILLIAM PINKNEY.

"JOHN H. ELLIOTT."

At the close of the year 1875 the new Church of the Ascension "was finished and furnished throughout." The first service was held on the fifth of December, being the second Sunday in Advent. The Bishop, in his address to the convention of the diocese in May following, thus refers to the interesting and happy occasion :

"Held our first service in the new church. The Bishop of the diocese was invited to be our guest at the Ebbitt House, with his chaplain, and to preach the opening sermon ; but it was thought best that he should not undergo the exposure at this season of the year, as he could not remain over night. He has kindly promised to take charge of the consecration, and preach, if his life and mine are spared. This was a day to stir our souls, and most nobly did my young brother, Dr. Elliott, meet the grandeur and dignity of the occasion. I preached at night. I had long hoped and waited for this event. It came in the order of God's Providence, as many of His richest blessings come, slowly ; but it gathered to itself at each step of its progress those elements of moral grandeur that made it only the more welcome when it came.

"The precursor of it was the widow's mite, twenty-five cents handed in by a very aged lady, who said, 'here, sir, is all my earnings this day,' and it reached its culmination in the boundless liberality of one who has stood by me in darker days, lightened my burdens by words and deeds brimful of sympathy, the surest and sweetest guaranty of success. Without Mr. Cor-

coran's aid the church could not have been built. Without the energy and self-sacrifice of the vestry, not often paralleled, it could not have been built even with it. And then it pleased God to send us in His love a young co-laborer, whose vigilance and guiding hand kept every workman at his post, and who, like Nehemiah, aroused the desponding, and fired with intenser zeal the more buoyant, until the cap-stone was laid upon it, with shoutings of glory and grace to Him without whom the workmen labor but in vain. I desire to do justice to all, to the vestry, Mr. Corcoran, and the Rev. Dr. Elliott.

While Bishop PINKNEY, with his characteristic humility, takes no credit to himself for what he had done and was still doing, and is thus giving all due honor and praise to others for their liberality and efficiency, it is due to himself and to his memory to state that as the movement for the new church first originated with himself, so the whole life-spring of its onward progress was in that self-sacrificing spirit and ardent zeal which animated his own soul and was by him kindled up in the hearts of his people. As without others, so without him, the church could never have been built. His influence and agency were felt throughout, from the beginning to the close of the work. After his death, when the associate rector had succeeded to the rectorship, it was very appropriately stated by him in his report at the diocesan convention of 1884, in anticipation of the liquidation of the debt by the 1st of January, 1885, that "should the debt be then paid the church will be consecrated as the Pinkney Memorial Church."

The work was a costly one and required for its completion large sums of money and the incurrence of onerous liabilities. The congregation, as a whole, was not a wealthy one: but as the work progressed considerable amounts were raised, the members of the vestry and of the congregation contributing to the fullest extent of and almost beyond their means. Still, when the new church reached completion a very large indebtedness had been incurred, taxing to the utmost for nearly a decade of years the energies and resources of the parish. This indebtedness was a source of great trouble and distressing anxiety to Bishop PINKNEY. He had an intense and almost morbid aversion to the incurrence of debt, whether by individuals, or churches, or religious institutions. He avoided it in his own personal experience, never going in debt for anything, and always bringing his own personal and his family expenditures within the narrow limits of a most prudent economy, in order that he might have to give to others, and it was his wont, as we have seen, to dispense the far greater portion of his salary in acts of beneficence and liberality. Hence, as the rector of the parish, the debt for the new church weighed heavily and sadly upon his mind.

The following letter to Mr. Corcoran, in acknowledgment of further help for the relief of the church, shows how painfully this church debt weighed upon his mind, and the extracts which fol-

low from a letter of his to Judge Huntington show what personal and pecuniary sacrifices he was making in behalf of the church :

" Bishop Pinkney to Mr. Corcoran.

" November 4, 1877.

" MY DEAR MR. CORCORAN: I cannot permit this day to close without thanking you for the noble contribution offered towards the lifting of our debt. My heart has been very heavy for a long time. Superadded to the weight of the diocese, which is more than my feeble heart can bear, was the terrible spectre of a possible expulsion from a house I helped to build for GOD. You have been more than kind to me. When laboring under causes of depression, through long years of toil, you gave me the light of your love and confidence. In the gift to the Church of my time and means I think I have been unselfish, and in all my pleasant official relations with you, the one thought that no clink of gold was audible, save in the present work, has been most comforting to me. We are building for GOD, my dear friend, and, therefore, we are building for eternity; and in all this investment we have the consolation of knowing that it will live long after us. I feel that my work is almost done, and when the last breath is drawn I shall look to you as the one who has done more to lift the most crushing load from me than any other. Personal debt I have avoided as the plague; all debt I abhor. And if, in the providence of GOD, I shall find myself delivered from the only debt I have ever incurred, a debt for the Church of GOD, which I would cheerfully give my last dollar to defray, I shall never more subject myself to a like crushing care.

" May GOD keep you and bless you, giving you more and more of the sweet sunshine of a heart ever ready to devise liberal things for the poor and sorrowing, in GOD'S name and for His honor.

" Affectionately,

" W. W. CORCORAN, LL. D.

W. PINKNEY."

The reference in the above letter to " the gift to the church of his time and means " is best explained in a short extract from a letter to Judge Huntington, written during the same year :

" I have already expended out of my salary * nine hundred dollars a year in the service of this parish for four years last past, without possible advantage to me in any respect—sixteen hundred of it towards the building, and the balance in a room which I have been compelled to keep as rector."

And the further reference in the above letter to the " only debt he ever incurred " is explained by the fact that after the completion of the building—as he wrote in the same letter to Judge Huntington—he united with the vestry in signing *three* notes, to the full amount of seven thousand dollars and upwards, for balance payment to the builders; and, for his share in the obligation, offered to dispose of two thousand dollars bank stock, which, as he stated to the vestry, " is all I own of property."

Out of the fulness and liberality of his soul the Bishop was ready to give his last dollar for the benefit of the church. Through the interposition of members of the vestry he was subsequently

* He means from his salary as Bishop, for he received no salary from the church as its rector.

relieved of his part of the pecuniary obligation in those notes. They were not willing that their valued friend and beloved rector should be subjected to such great personal sacrifices.

Bishop PINKNEY did not live to see the debt extinguished. This was happily accomplished by Easter Day, 1885, as appears by the parochial report in the Journal of the Diocesan Convention of that year, in which it is also stated that "the total cost of the church and lot, in principal and interest, has been \$205,000."^{*}

^{*} See Diocesan Journal for 1885, pp. 85-'6.

CHAPTER XXVII.

CHURCH SCHOOL FOR GIRLS, WASHINGTON, D. C. 1873-'76.

A MOVEMENT in which Bishop PINKNEY took deep interest, and which he earnestly sought to bring to a successful issue, was started in Washington, as early as 1873, for the establishment and endowment of a "Church School for Girls." The measure was brought to the attention of the convocation of Washington by the Assistant Bishop. An organization was had and such steps taken as would secure the early consummation of the enterprise. Prominent in that organization and most efficient were the late Rev. Dr. Meyer Lewin, the late Hon. Montgomery Blair, and others. Bishop PINKNEY preached a sermon in behalf of the measure, and most earnestly advocated and urged its prosecution. His sermon was published and largely circulated. The movement received the sanction and approval of Bishop Whittingham.

Meanwhile the rector of Rock Creek parish and his vestry came forward with the most liberal proposal to donate a site and sufficient surrounding grounds for the school on the parish glebe in the immediate vicinity of the venerable parish church building.

In his report in the *Diocesan Journal* of 1877,* the Rev. Mr. Buck, the rector, thus refers to this action on the part of himself and the vestry of the parish:

"On the 28th of last June the convocation of Washington held its annual meeting in this parish, at which time we celebrated the centennial of our present church building, and legally bound ourselves as a corporation to deed to the convocation a most eligible site for 'A Church School for Girls,' which we have since executed, consisting of a lot of ground of a little over eight acres. There is now an organized Board of Trustees, duly incorporated and capable of holding and disbursing property. All they want are the funds to put up the requisite buildings to start an enterprise, second to none, for the good of the Church here at the seat of Government, and elsewhere throughout the whole land. For it is the earnest wish to make this school, if not the first, at least among the highest in the nation. Sooner or later it will be a success. Who will come and help us start it?"

On the occasion referred to, a very interesting meeting was held in behalf of the school, and addresses were made by Bishop

* Page 142.

PINKNEY and by several of the clergy. One of the speakers, in the course of his remarks, said :

"And now on this centennial celebration of the building of their church, the rector and the vestry of this parish, with wise forethought and loving devotion to the cause of Christian education, come forward and say to the Church in this convocation district, Here is a hallowed spot surrounded by these groves, at the very portals of this consecrated edifice, in view of the graves and monuments of the sleeping generations gone before, adjoining one of the most beautiful parks that art and wealth can adorn, right upon the confines and in sight of the Nation's Capital, salubrious in climate, and accessible from every quarter, with facility to command every advantage that highest culture and truest refinement can need or use : they come forward this day and say, This is and shall be yours to build here a noble school for the education of the daughters of the Church, and others as well, the mothers of the coming generations.

"Shall we accept the gift? We have accepted it; and henceforth it becomes one of our most sacred trusts, to go forward and fulfil the promise and the pledge of this day's holy donation and commemorative service."

Bishop PINKNEY deemed the measure of so much urgency and importance, specially for the needs and interests of the Church in the District of Columbia, that, in his convention address in 1874, he solicited for it favorable consideration and co-operation by the Church in the diocese. Referring to the matter as having been before the convocation of Washington, he said :

"Among the most important topics of discussion was the establishment of a school for girls at Rock Creek. It is a sad thing that we should make such slow progress in the cause of education, which is, beyond all question, the great work of the Church in this age of mental activity and growth. We talk eloquently, but, alas! are contented to be very barren in deeds. I am well aware that the moneyed condition of the country is fearfully embarrassed. I know as well that many are crippled in their resources by the stringency of the times. Perhaps in no portion of the country is there so much of financial distress as there is in the District of Columbia. But still it may be safely said that a great deal more could have been accomplished if we only felt the need there is for promptness of action, and had more of unity of design and effort in the work of the brotherhood. What we lack is money. Until that is raised we can take no effectual onward steps in this line of duty.

"A good plan of building, on a moderate scale of expenditure, would be wise. The first step in any enterprise is all-important; and until the first step is taken we waste energies that would otherwise work rich results, and run the hazard of losing the tide of opportunity when on the flood. Men of means are always practical. To awaken their interest, and to elicit their liberality, we must present them with something feasible. This done, and under GOD, the work will grow and grow very rapidly on our hands. I am satisfied that the churchmen of the District are open to conviction. If aroused to the vast importance of having a church school for girls, and assured of success by a wise and energetic administration of the work, they will not fail to respond with their accustomed liberality to the call for help. Nor will they longer consent to be without a training spot for their daughters; or perpetuate the moral treason, that has so often shocked us, of sending their daughters to Roman schools, where they will be sure to drink in the poison of erroneous doctrine. The duty is too obvious, and the possibility of its prompt discharge is too patent to require argument or an appeal to the logic of figures. Rock Creek is the spot best fitted for the work. Near

enough to the great thoroughfares of business to be easy of approach, and yet sufficiently remote to secure the retirement that is necessary, it blends beauty with convenience, and presents all the attractiveness which a home retreat for girls should possess."

The institution contemplated in this movement was designed to provide the highest educational advantages, not only for the daughters of Church people and others as well, permanently resident in the District, but also for that large class of persons, from all parts of the country, occupying official positions in Congress and in the different departments of the Government and resident in Washington, for the most part with their families, who require some easily accessible school of high grade for their daughters, in which the best advantages of culture could be secured under the fostering care of the Church.

By that splendid offer of a site and grounds for such a collegiate institution for girls, from the rector and vestry of Rock Creek parish, there came up one of those rare opportunities for a great and noble enterprise which when promptly seized are fraught with immeasurable results of good and blessing to the Church.

The matter progressed so far that plans for the buildings were drawn by an architect. The enterprise was thought to be so national in its character as to justify an appeal to the Church at large for assistance, and to the general convention for recognition and approval.

Bishop PINKNEY was loth to believe that such a grand and noble enterprise, which in its consummation would reach in its benefits to the Church far and wide, should fail; and, not abandoning hope in its success, as late as 1881 he again called the attention of the convention to it in these earnest words:

"I would now address a word to another portion of the diocese—the churchmen of the Washington Convocation—on a topic which is of transcendent importance, and which concerns them especially. I allude to the Church School for Girls in Washington. Located on the beautiful and romantic grounds made over to us by the rector and vestry of St. Paul's, Rock Creek, it will be for situation the delight of all eyes. I am satisfied that all that is necessary to insure us the fullest success is the beginning of the work. The time for argument is past. We mean to make it a broad, conservative school of the Church. There must be no room left for question here. We mean to have none but the best teachers, and to secure such we shall seek to reward properly the genius we employ. We mean to make it the cheapest education we can: for it is the children of the Church we propose to educate, and many of them are without the ability to pay for an expensive training. You must do your part first. Show to the Church at large that you realize the magnitude and vital importance of the work by contributing liberally to it, and then you may look for aid outside of the diocese. Your position entitles you to do this. Located at the Capital of the nation, you will be called to educate children from all portions of this great sisterhood of States, and each year the number of such will be increased. Less than a first-class institute ought not to satisfy us. First-class we cannot hope to make it without the means to secure the best talent the country affords. It is easy to say the scheme is chimerical; that it is not feasible.

And nothing is surer than that such counsellings of fear will make it what some say of it. But one thing is certain. If we of the clergy and laity of the Convocation of Washington put forth earnest and united effort a work will be achieved which will make the Convocation of Washington memorable in the ages to come, and crown my Episcopate with a dignity to which it could not have aspired if left to depend on the insignificance of the man who holds the See. This is a question outside of the narrow limits of congregationalism, beyond the diocese, co-extensive with the boundless area of this glorious Republic. As such I commend it to you, and pledge you my personal effort to make it a success."

Unhappily the whole measure fell through and was for the time abandoned, but not without the hope that it would be revived and ultimately carried out to success. Since then, almost contiguous to the grounds on which should be now standing a grand Church school, there are rising up the massive walls of a great University of the Roman Catholic Church.

The records of Church life are replete with instances of failure to accomplish great enterprises by not noting and seizing the opportunities, and by not putting forth the efforts adequate for their accomplishment. In the Diocese of Maryland nothing has been harder than to build up and endow educational institutions for the children of churchmen. When will the churchmen of Maryland awake to the momentous work of Christian education in and by the Church? How long will the churchmen of the District of Columbia delay to inaugurate and consummate such a work within the borders of the National Capital?

The following condensed statements of facts in the history of Rock Creek parish may be here introduced. They are derived from a brief historic sketch, in *MS.*, prepared by the esteemed rector, Rev. J. A. Buck.

St. Paul's Church, Rock Creek parish, dates back in its origin to a very early period, even more than fifty years before the American Revolution, in 1776. In 1719 a movement was made for the erection of a church building on a tract of land consisting of one hundred acres, lying about two miles from what are now the northern boundaries of the Capital City of Washington; the said tract having been deeded for a church and glebe by a Mr. John Bradford, gent., of Prince George county, in the colony of Maryland.

There have been two church buildings on the present site. The first, a plain wooden structure, erected in 1719 as a chapel, but afterwards made a parish church. It stood for some fifty years and fell into decay.

In 1768 the present church building was commenced, the foundation laid and the walls erected—but left unfinished at the breaking out of the Revolution. The walls are of English brick, 22 inches thick. The dimensions were 40 feet by 60 feet, and the height of the ceiling 25 feet. It remained for a number of years

without roof, and without either floor or ceiling. When it was finished and occupied it was soon found to be too large for the congregation; and, in 1820, the interior was divided into two parts by a partition—one to serve for the church services and the other for a school and lecture room. The ceiling over the whole interior was lowered. So it continued until 1849, when the partition and low ceiling were removed and the whole interior properly fitted up and furnished for the divine services. The parish, from its origin, had been greatly blessed in having a succession of faithful and earnest rectors. The present rectory was built in 1841.

In 1852 the present incumbent, the Rev. J. A. Buck, entered upon the rectorship and for now nearly forty years has devoted himself with singular efficiency and marked success to the work of building up the parish, and placing it upon a basis of permanent prosperity and growth. In the very beginning of his ministry he had the foresight to see the important part and place which St. Paul's Church, with its large and valuable glebe, almost contiguous to the city boundaries of Washington, was to fill in the future work and progress of the Church in the District of Columbia; and he had at the same time the wisdom to devise, and the energy to carry out such measures of parochial work and prudential management as would put the parish into a position for great future advantage and growth.

Under the rector's supervision, and the active co-operation of the vestry and congregation, very great improvements and additions to the church building were made in 1870. The entire structure was remodelled, the old walls retained, a commodious chancel was added, and also an organ recess and vestry room, the windows lengthened and filled with stained glass, and new pews put up; and, to add to its solemn and picturesque beauty, the English ivy was planted, and now covers nearly every portion of the walls.

When thus remodelled and completed, the Church was consecrated, as has been stated, on the 6th of July, 1871.

It is to be added that about one-half of the glebe had been set apart for a Cemetery, upon which large sums of money have been expended in gravelled walks and roads, in flower plots, in ornamental shrubbery and evergreens, and in providing a public vault and a conservatory for floral decoration. These grounds that surround this old parish church and the beautiful cemetery adjoining are nowhere surpassed for their extent and adornment.

When the District of Columbia, with perhaps some adjacent counties of Maryland, shall be set off as a separate diocese, there may be found here upon the Rock Creek parish glebe the very spot for a Bishop's house, clerical homes, schools, hospitals, and mission agencies.

CHAPTER XXVIII.

DEATH OF MRS. PINKNEY—LETTERS TO MR. CORCORAN. 1879-'80.

IN the spring of 1879, Bishop PINKNEY was called to sustain a very sad and afflictive bereavement in the death of his revered and beloved wife. She died on the 28th of April of that year. In the heart of his home were centred the Bishop's purest and sweetest earthly joys. Though necessarily much away from it, on official duty, he ever returned to it as the hallowed abode of peace and love. The mutual affection and tender offices between himself and wife cannot be adequately stated or measured by words. Those who were privileged to be at all intimate in that happy household could not fail to see the tenderness and love that marked every word and act in the sphere of his domestic life. It was, therefore, a grievous loss to the Bishop when, in his declining years, he apparently more than ever needed the repose and the solaces of his home. There was no child in the family to brighten and cheer the hours; and the solitary surviving brother felt the loss almost as deeply as the sorrowing husband of his departed sister.

Mrs. Pinkney's health had been failing for a long time, rather through the increasing infirmities of age than from disease; but during the whole period of this slow decline her mental faculties continued clear and strong, and her faith and devotion full of fervor to the end. To her no less than to her husband it was a sore trial that his Episcopal duties required him to be so much away from his home. When advancing years and the evident approach of death foreshadow the separation for time of two loving hearts, no human source of consolation is deeper and sweeter than the constant communion and tender offices they may share with and render to each other. Sacred are such hours and hallowed are their memories. Bishop PINKNEY, therefore, most naturally arranged to be at home as much as possible during the declining days of his wife; but it is noteworthy that his record of work and duty in the diocese shows no abatement. In his Episcopal address to the convention of 1879, he marks the few days that intervened between the 24th of April and the 3d of May as "a blank filled with sadness" to his soul. It was markedly characteristic of him during his whole life that he never suffered personal or domestic matters of any kind to interfere with the discharge of his official duties as parish priest or as Bishop. Wearied, sad, and oftentimes tried, he would go forth to the dis-

charge of duty as though there were no longings in his heart for the rest and the quiet of the home. Devotion to duty was the inspiring and governing principle of his life.

One or two letters, or parts of letters, will suffice to show the depth and poignancy of his grief over the loss of his wife. In the intensity of his emotional nature he could scarcely find words to express his thoughts and feelings. If his intellectual powers had not been so solid and well-balanced he might have been overmastered by feelings that would have marred the unity and beauty of his character and life.

A letter to his friend, Judge Huntington, written during those solemn hours that intervene between the death and the burial, is as follows :

“ April 29, 1879.

“ MY DEAR JUDGE : For four nights in succession until the break of day, I have watched by the bedside of my dear wife only to see hope expiring. Yesterday at five o'clock she fell asleep. Oh ! Judge, this darkness is fearful, and yet it touches only this world, for the sweet rest of Paradise is hers with the glories of the Resurrection.

“ She was the saintliest person I ever saw, if by it you mean the merging all things in GOD'S love. Her temper was perfectly beautiful. It was the sunshine of the heart, and that, too, the heart that was full of sympathy for others.

“ My day is turned to night so far as time is concerned. Henceforth my only rest will be in work, *work*, WORK. All through this winter I have lingered by her, and no matter how late the hour when the day's and evening's work was over, I returned to her to catch from her lips the words ‘ my precious Willie.’ No more, no, never more, on earth will those music tones be mine. Oh ! no. In loneliness and tears I must wend my way along to catch up the echoes of this wealth of love. On Thursday night, and the night before, these words hung on her lips : ‘ I lay me down to rest, for Thou, LORD, only canst sustain me. Into Thy hands I commit my soul, O GOD, for Christ's sake, amen. Our Father,’ &c. That prayer was the golden tissue of her life. I was not worthy of her love. Oh, no !

“ Her love for her brother was beautiful. Her loss to him is beyond the power of expression. One thing cheers me a little ; I never separated them. All the long, weary hours of my service in Washington I gave her the sweet shelter of her father's trees. How wisely we might have done, does the grave reveal ? How sad the retrospect ! We seem to pass through life blindly. I do, at least. Dear Judge, your heart will yield me the sympathy I need. For we have walked together in sweetest fellowship.

“ Affectionately, your afflicted friend,

“ The Hon. Judge HUNTINGTON.

W. P.”

A brief extract from a letter written at the same time to Mrs. Dr. Hanson Penn, an old parishioner of his, and the life-long friend of his wife, may be given :

“ I do not murmur. It is far less agony than I deserve. But still it is night with me so far as this world is concerned. If I may be bread to the hungry, and soothing to the sorrowing ; if I may help to wipe the tear from the eyelid of others, it will be some solace to my bruised and bleeding heart. To that I look. For grace to do it, I pray.”

The funeral solemnities were held on the 30th of April, and the remains were deposited in the graveyard adjoining St. Matthew's parish church.*

Numerous letters full of condolence and tender sympathy were received by the Assistant Bishop. It was most comforting to him in his affliction to receive the assurances of the love and the prayers of his many friends and of the Church throughout the diocese.

At the diocesan convention, held in May following, the Assistant Bishop presided, Bishop Whittingham being too feeble in health to be present. He sent, however, to the secretary of the convention, "a transcript of the official journal, kept in obedience to the canons," and accompanied it with his "Address to the Convention," in which he gave brief account of such duties as he himself had been able to perform. In that address he committed the brethren of the clergy and laity to "GOD'S especial blessing."

It proved to be the last official communication of the Bishop to the convention of the diocese.

Upon the first day of the assembling of the convention, and immediately after its organization and the reading of the Bishop's official journal and his address, and the address of the Assistant Bishop, the following proceeding was had : †

"The Rev. Dr. Leeds offered the following resolution, which was unanimously adopted by a rising vote, the question being put by the secretary :

"*Resolved*, That the following minute be adopted as the sentiment of this convention :

" 'The clergy and lay delegates of the convention send greeting to their venerable Father in GOD, the Bishop of the diocese, whose unavoidable absence from their council they deeply regret, but for whose comfort and restoration, as well as for the long continuance of his valuable services to the Church, they heartily pray. They beg to renew to him the expression of their affectionate condolence and filial veneration.

" 'And, with most respectful sympathy, they approach the Assistant Bishop of the diocese, in the great sorrow of his life, to tender him the assurance of their prayers in his behalf and their appreciation of the noble forgetfulness of self with which he has been helped of GOD to prosecute, as before, his arduous labors for CHRIST and His people.' "

At this same convention a resolution ‡ was offered by the late Rev. Dr. Gholson, and adopted with only "two dissenting voices," requesting the Bishop, "as soon as his health will permit," to address a pastoral letter to the clergy and laity of the diocese "to urge upon them the duty of reverent attention to the instructions

* It will be subsequently seen that the remains were afterwards removed to be deposited with those of her husband in the Oak Hill Cemetery, Georgetown, D. C., by the munificence of the Bishop's life-long friend, Mr. W. W. Corcoran.

† Journal of 1879, p. 37.

‡ Journal of 1879, pp. 44-5.

solemnly and authoritatively given " in the Pastoral Letter of the House of Bishops for 1871, respecting "private confession."

Bishop Whittingham, even if he had deemed it advisable to do so, was in no state of health to prepare such letter. It was evident that he was drawing near to the end. His condition was such that soon after the convention special arrangements were made for his conveyance to his homestead in Orange, New Jersey, where it was hoped that, by change to the country air and under respite from all official anxieties and duties, he might recuperate.

During the summer of this year, 1879, Bishop PINKNEY did not take any vacation. He continued his visitations throughout the whole season.

The letter following shows that he had determined to forego his summer's rest and continue on through the year at his work :

"August 1, 1879.

"MY DEAR MR. CORCORAN : I have just returned for two days from a visitation; and in three days I start out on another, which will keep me busily occupied until the 7th or 8th of September. So, you see, it will not be possible for me to accept of your very kind invitation. The pleasure of being with you is one of the greatest pleasures now left to me. But I must forego it to grapple with stern duty. It is a heavy strain; and yet I must bear it.

"I hope the fresh sea air and the out-gush of warm, loving hearts will give you renewed strength, and be under GOD the means of prolonging a life in which the comfort and enjoyment of so many are centred. I often think of you, and only wish it were in my power to give you the demonstration of the love I bear you. If I could I would shield you from the many vexing cares that oppress you; for surely one who so considers the needs of others ought to have only sunshine in 'the sere and yellow leaf.' And yet I may not say this; for our Father, who orders all the events of life, sees that the discipline of care is necessary to give beauty and strength to the graces which make up the . . . * of this brief pilgrimage.

"I often think of you and our valued friend, Mrs. Tayloe, who, like yourself, is ever studying the happiness of others. I sometimes feel sorry that the mountains of Virginia are without the ray of sunshine your presence gives, and that the cultured group gathered there are denied the privilege of showing how much affection and admiration they have for you. But perhaps it is best. Hope the boys are well and that they will continue to grow in beauty by your side. They are very fine boys. I think a great future is before them, a future that calls for the granite and the heart of oak. Knowledge they must seek to acquire, and mental discipline: and, what is more, they must seek the fear of GOD and the love of GOD, and this can only be theirs through the Cross of JESUS. Lula, I hope, is well. She reminds me of the pictures I have seen of her sainted mother; and the thing she should most desire is the womanhood so happily illustrated in her grandmother and in her mother. Give my love to them all, with my kind regards to Miss Eustis. I am afraid to write lest I weary you with my wretched handwriting, and yet I could not be silent. * * *

"Affectionately,

"W. W. CORCORAN, LL. D.

"W. P."

Bishop PINKNEY's love for Mr. Corcoran was both strong and tender; and it was cordially reciprocated. The letters that

* Word not legible.

passed between them—very numerous on the part of the Bishop—were full of the warmest expressions of their mutual love and friendship. Bishop PINKNEY had a profound veneration for Mr. Corcoran's character and an almost unbounded admiration of his noble spirit and comprehensive deeds of beneficence; and in his letters he pours forth the feelings and sympathies of his soul in the most glowing language. His letters to Mr. Corcoran were highly valued, carefully preserved, and separately filed in a beautiful album.* In the volume, "A Grandfather's Legacy," which Mr. Corcoran caused to be compiled before his death, *very many* of the Bishop's letters were included. Some of them are transferred to these pages. Always at the close of each year and the beginning of the new year, interchange of letters passed between them, often containing, on Mr. Corcoran's part, some substantial token of his affection, as the following letter by the Bishop shows:

"January 1, 1879.

"MY DEAR MR. CORCORAN: I have just received your letter and the box, and when I looked at the enclosure and read the check for \$500, made payable to me, I looked to see if there was any direction, for I could scarcely conceive it was meant for me. To say that I feel honored by your note and the presents of the New Year, which are both on the scale of your munificent bounty, is to express most feebly the thanks I tender you. If it were not for your own handwriting and your familiar signature to the check and the letter I should even now think it was a dream. It has been in my power to do but little for you, and yet I can truly say that I have done what I could; nothing, however, to merit any such token of your love. It took me wholly by surprise. It gratified me above power of expression. A Happy New Year to you and yours! Your life is, under GOD, of priceless value to hundreds, not only of this age, but of the ages to come. Bright in its setting glories, I trust it may be far from the setting. Ever devotedly,

"Your much obliged friend,

"W. P.

"Mrs. Pinkney desires me to say that she wishes you a Happy New Year. She shares my thanks.

Affectionately,

"W. W. CORCORAN, Esq.

W. P."

At the close of this year, 1879, the Bishop sent the following congratulatory Christmas letter:

"December 25, 1879.

"MY DEAR MR. CORCORAN: I cannot, amid the tender memories of this holy season, forget to send my greetings to one who has to many a poor babe given of his plenty in, I trust, a feeble though heartfelt imitation of Him who, 'though He was rich became poor,' and from the cradle in Bethlehem revealed the saving mystery of our faith, the incarnation, the word made flesh. You are often in my thoughts and on my heart. May the light of this Christmas day follow your evening of life as softly as the dew falls on the flower! We read that there was 'no room for Him in the inn.' Happy for us if we open the doors of our souls and bid Him enter! A happy Christmas to every one of the three who make up your wealth of love on

* All of the Bishop's letters were by Mr. Corcoran's order carefully copied and placed at the disposal of the writer for use in this Memoir. With deep emotion, after the death of the Bishop, Mr. Corcoran said to the writer, "Ah! you will never have again such a man for your Bishop!"

earth. I trust they will continue to grow in beauty and grace by your hearth-stone, as they move up to the spheres of duty that widen before them, and as the golden rays of their morning of life are breaking, may they mingle sweetly with the sunset of yours, crowned as it is with the beauty of sympathy for the poor and friendless. The cross meets some of us to-day which the angel song may soothe but which it cannot take away.

"Affectionately,

"W. W. CORCORAN, LL. D.

W. P."

In August of the next year, 1880, and during the same month of the two succeeding years he took his usual rest and recreation at the White Sulphur Springs as the guest of his valued friend, Mr. Corcoran, to whom, upon his return to Washington, he was wont to address letters full of glowing appreciation of Mr. C.'s generosity and kindness. Some of these letters are here given :

"August 25, 1880.

"MY DEAR MR. CORCORAN: I reached Washington safely this morning, about half past eight A. M. It was very hot in the sleeping apartment, and yet, on the whole, I got along pretty well. I was very sorry to see you at so late an hour last evening waiting on me, and was touched by it. I should be the bawler of wood and drawer of water, not you.

"I was much touched with George's thoughtfulness. He has a very warm heart, and I hope it will always beat in harmony with those noble impulses that have made your life so musical and true. I hope they will both live to fill up the measure of your brightest hopes. They have a grand type of a true manhood in the springtime, summer, autumn, and winter of your life, and now that they see the bright blending of the crimson and gold in the sweet sunset, I hope they will copy after the beautiful original. Well, I must say I miss you all. You need some watchful eye near you to stay the current of your too busy life.

"I wish I could continue to gaze on the misty mountain-top, and look up into the deep blue of the sky, and draw those picturings of the grand and the beautiful which the quiet twilight hour so strangely colors, in the deep, strong contrasts which the parlor below so strikingly exhibits. I hope our lady friends are well.

"I heard news to-day. Speaking of Miss L. a lady said, 'Oh! she is the one who wrote the verses to the Dr., and they tell me she is engaged to the Rev. Dr. —, of Richmond.'

"'Well,' I said, 'I don't know about that. The poetry is all here, but as for the . . . * part of the picture I am sceptical.'

"It may be so, but the fair E. has not yet, it strikes me, scaled the mountain-top or looked out on the promised land beyond. I do hope she may find a treasure without having to thread so dark a labyrinth, for I know no one who I think would so light up a happy home if she finds one worthy of her love. I may not live to see the end of this problem she has to solve, for she is just touching the land of golden promise, which to me is in the far-off distance, which I may not hope to see. I hope she will meet it in the glow of a golden faith and shed over it the lustre of a deep, abiding consciousness that GOD is with her to sweeten life's cares and to lighten its troubles. It is, perhaps, too great a liberty for an acquaintance of yesterday to take to proffer her counsel, but still as it is the future blessedness of her life I would fain seek to secure, she will not spurn the prayer that the mountains and valleys of her life may be radiant with the morning glories, and feel the touch of the dew-drops as they fall silently on shrub and flower.

* Word not legible.

"But I must not trespass longer on your time or on hers. Remember me most kindly to Miss L. and herself. The keen introspective nature of the latter admonishes me that genius is a gift to be received thankfully, but to be watched with a tearful eye fixed ever on the cross.

"Well, it has been a source of great pleasure to me to share your hospitality, and, I trust, your love. My own term of days is near the sunset. Sad memories cluster around it. I seem to see my type in the mountain solitude, where I can talk to the trees and the shadows, and feel they have tongues of sympathy to whisper in my ears. It is but a little while. It is only when I look beyond those mountains, far up into the deep blue of the skies, and realize that there is a mountain of GOD, from which there is constantly streaming down on His people rays of the on-coming glory, that I feel that the mystery that shrouds me is altogether the mystery of love. But I find that I am still blessed beyond my great demerits, and am thankful.

"Your love has added to the sum of the joys still left me.

"'Cast your care on Him,' who tells you 'He cares for you.' This is the rock on which you may rest in peace.

"Affectionately,

W. P.

"W. W. CORCORAN, Esq."

"August 30, 1890.

"MY DEAR MR. CORCORAN: I thank you for your kind attention in writing to me after the receipt of mine, and I am more than pleased to know that you miss me; and that any one at the Springs regrets my leaving.

"I don't know that I ought to write to you again so soon, as you need rest, but then my letters are not of the sort to give you perplexity. I often think of you and the sweet satisfaction a well-spent life is giving you.

"There, in the mountains, with the grandeur enfolding you, you can gaze on the flowers you give even to those grand solitudes with the dew-drops of your love as they sparkle in the opening petals. Here, in the 'Louise Home' and the Art Gallery you have the abiding consolation of knowing that you too are wiping the tear-drops of sorrow from weary and aching eyelids, and in the alabaster box you have placed the crowning picture in the requisite group.

"Don't come back too soon.

"I wrote a letter to Miss T., which you have seen ere this. It was, perhaps, a dangerous thing to do, for her bright intellect might well cause a more experienced scribe than myself to pause before putting pen to paper, and yet I wanted to whisper in her ear a word or two of fatherly counsel. I am not her bishop, it is true, but still she led me along by more than an Appian Way leading to the magnificent Bay of Naples, a road of her own construction, laid of gold and sapphire and onyx, thro' a region of mountain, lake, and rolling rivers, with a new world of beauty, where the flowers grow and the spring. * * *

"She introduced me to the treasures and the * * * of a fairyland, types of a true humanity with those marked contrasts which the deep inner world of thought and feeling exhibit.

"But I must close. I saw Dr. Hunter; Mr. Hyde was not in. The room is beautiful. Don't come back too soon. Love to the boys and Lula, and Miss — and Miss L. Hope Mrs. L. is better. Tell George I found my diary.

"Affectionately,

W. P."

CHAPTER XXIX.

DEATH OF BISHOP WHITTINGHAM—THE EPISCOPAL LIBRARY. 1879-'80.

NO DECIDED improvement in Bishop Whittingham's health followed upon his removal to Orange, New Jersey, after the close of the Diocesan Convention in May. The summer months passed with little change in his condition: at times able to see and converse with friends on Church matters; at other times too feeble and exhausted for any business or consultations. After months of lingering suffering and nervous prostration, with occasional intervals of ease and repose, the soul of the departing Bishop passed to its longed-for rest. Bishop Whittingham, the fourth Bishop of Maryland, died on the 17th October, 1879, in the 74th year of his age and in the 40th year of his Episcopate.

Bishop Whittingham's death, though not unexpected, produced a profound impression throughout the diocese and in the General Church. So eminent had he been in the counsels and activities of the Church during the years that preceded his elevation to the Episcopate, and still more so in those nearly forty years following it, that it was universally recognized and felt that a great man had passed away.

The funeral services were very solemn and impressive. The biographer of the Bishop, the Rev. Dr. Brand,* thus writes:

* * * "He was laid beside the remains of his father and mother in Orange Cemetery. The burial was of the simplest character, in accordance with his wishes.

"The one addition to the service for the burial of the dead was very impressive. The volume of voice of many men reciting, as earnest, hopeful believers, the Nicene creed, gave to the service a more than usual note of triumph. To and from St. Mark's Church he was borne on a bier by men, attended by the Standing Committee of Maryland as pall-bearers, and was followed by a long train of robed bishops and surpliced clergy from his own and other dioceses, some of whom had come from far, and by very many other sorrowing friends."

Bishop PINKNEY was in attendance with the Standing Committee and a large number of the clergy and laity of Maryland. It is stated that as many as fourteen bishops and one hundred clergy were present.†

A few days after these funeral solemnities, Bishop PINKNEY addressed a pastoral letter to the clergy and laity of the diocese, in which, after paying a most glowing and heartfelt tribute to

* See Dr. Brand's *Life of Bishop Whittingham*, vol. ii, p. 365.

† See *Life of Bishop Kerfoot* by Rev. Hale Harrison, vol. ii, p. 664.

the memory, the worth, the talents, the spiritual character, and the holy life and labors of his predecessor in the Episcopate, he urges upon all the solemn calls of the great Head of the Church to increasing faith and zeal in united counsels and active work. He then makes most touching allusion to his own position in the grave responsibilities devolved upon him. He thus wrote :

"Not one among you feels more keenly than I do the bitterness of the cross which his death lays on us. In assuming the duties of the higher jurisdiction which now devolves on me, I would beseech you, in the burning words of the lion-hearted Paul, 'Brethren, pray for me,' your weaker brother. I need your prayers, that GOD would give me wisdom and prudence, and loving sympathy for each sheep and lamb of the fold, to enable me to mingle with the authority I exercise the meekness and fellow-feeling which a true Bishop should ever cultivate and exhibit.

"I throw myself on your forbearance. I look to you for sympathy and support. You sought me out, not I you. I shall by GOD'S grace strive to deserve it. By the grave of our reverend father in GOD many of us stood a few days ago. It was a sad day to you and me. It appealed to our hopes and fears. It appealed more powerfully to me than it did to you, for I know that I must soon lie down beside him. My days are wellnigh numbered. In the meanwhile I shall (GOD being my helper) work on as I have done in the past, to the fullest extent of my ability, and, if need be, beyond it. For 'the night cometh when no man can work.'

"To you then I look, under GOD, for the filling up of my many deficiencies, the more than supply of my lack of fitness for the work before me."

In addition to this solemn and official expression of his sense of loss and increased responsibility, Bishop PINKNEY in an *in memoriam* sermon, twice repeated, gave utterance to the like sentiments and feelings.

The Standing Committee also took appropriate action by providing for a solemn commemorative service, which was held in St. Paul's Church, Baltimore, on Tuesday, December 2, 1879, on which occasion, by their special request, the Rt. Rev. Bishop Atkinson, of North Carolina, preached the memorial sermon, afterwards published.

Memorial action also, for record in their respective minutes, was taken by the Standing Committee, by the Convention of the Diocese at its ensuing meeting in May, 1880, and by the Convention of the Diocese of Easton.

Thus closed the life, and such were the commemorative proceedings consequent upon the death of the fourth Bishop of Maryland, whose Episcopate will be ever memorable in the annals of the diocese.

These references to Bishop Whittingham's Episcopate would be incomplete without some record in this place of that noble benefaction of his in the gift of his valuable library to the Diocese of Maryland.

As early as 1871 the trustees of the Episcopal fund, in their report to the convention of that year, stated that they had

“received a communication from the Bishop, to the effect that he desired to apply a legacy which he had received in erecting upon the lot forming part of the Episcopal residence a building to be used forever as a library by the Bishop of the diocese and his successors; that he also meant to give and convey to the convention, to be held and administered as part of the Episcopal fund, his very valuable library, consisting of about 10,000 volumes, many of which are extremely rare.”

The convention, by a unanimous vote, gave consent to the proposed erection of a building for the library, and declare that they “gratefully accept the Bishop’s proposed donation of his valuable library, and authorize such agreements and stipulations as may be deemed proper to be entered into to secure the use of such building and its library to the Bishop of Maryland and his successors forever, in accordance with the wishes of the Bishop on the subject.” *

At the convention of the diocese, following the decease of the Bishop, held in May, 1880, a statement from the executors of the late Bishop was presented to this effect that “the bequest of his valuable library, which, by one of the clauses in his will, Bishop Whittingham has made to the convention, is confirmatory of the gift which, through the trustees of the Episcopal fund, was announced to the Convention of 1871, and embraces a large number of volumes added by him since that date.” Bishop PINKNEY, in his address, referred to this bequest as “the best and enduring monument” of the Bishop, and recommended that action be taken for “the proper care of the library.”

The committee on the Episcopal library, to whom these matters were referred, thus speak in their report:

“Of the greatness of the gift of Bishop Whittingham in bestowing his valuable library upon the Church in Maryland, it is not easy to speak in any fitting terms. Rich in works of theology, history, and exegesis, the writings of the ancient fathers, the documents of councils, the best productions of the Anglican divines, and Christian letters in general, this library is a collection almost without an equal, in its kind, in our country. Its numerous manuscripts and critical annotations, in the clear, strong hand of our departed Bishop, are a worthy legacy in themselves.

“The value of the library to this diocese, however, is not to be measured by its contents alone. The purpose of its formation, and the partiality of the donor in placing it where it is, added greatly to the estimation in which it shall be held by us.”

The committee then proceed to recommend certain measures for the due care of the library, and the appointment of a suitable person as librarian; all which was favorably acted upon by the convention.

Forever grateful must the Church in Maryland be to Bishop

*See Journal of Convention, 1871, pp. 121 and 16.

Whittingham for this gift of his library, so great in value both for its intrinsic worth and for the variety and scope of its contents.

It is proper that two other statements should be here introduced, the one to the effect that upon Bishop Whittingham's death Bishop PINKNEY promptly and most generously placed at the disposal of the family the Episcopal residence in Baltimore. In response to his letter formally doing so he received from the eldest daughter of the late Bishop a letter in behalf of the family, expressive of their grateful appreciation of the kindness. The letter of Miss Whittingham, omitting those portions which have reference to the Episcopal library, its care and management, is as follows:

"277 MADISON AVE., BALTIMORE, *January 2d*, 1880.

"MY DEAR BISHOP: Your exceedingly kind letter was received this morning, for which both mother and I thank you heartily. She had before accepted your kind offer of the house—but not formally, nor with any definite understanding. It certainly would be disastrous to us in many ways to have to remove out of it now; in fact, *you* can understand that I do not exaggerate when I say we fear that it would shorten mother's days. So we are *glad* and *grateful* to accept it on your invitation.

* * * * *

"The holidays have, indeed, been sad to us all; and yet each of the Church's festivals brings with it its own comfort to us poor mourners, but the new year makes us feel that the time of our separation is *short*, after all.

"With many thanks for your words of loving sympathy, and many more for your acts of kindness and consideration, and with mother's and sister's warm regards, I remain

"Very *gratefully* and affectionately yours,

"MARGARET H. WHITTINGHAM.

"Bishop PINKNEY."

The other statement referred to is, that the trustees of the Episcopal fund generously continued to the family the salary of the late Bishop to the autumn of the year following his death; and, by resolution of the Convention of 1880 * it was unanimously ordered as follows:

"*Resolved*, That the *trustees of the Episcopal fund* be, and they are hereby, directed to make such provision for the support of the family of the late Bishop as they, in their judgment, may deem proper; and that they report their action to the next convention, with any suggestions which may occur to them upon the subject.

"*Resolved*, That for the carrying out of the above resolution the treasurer of the convention be, and he is hereby, directed to pay to the said *trustees* such sum or sums as they may require."

Acting under this authority, the trustees of the Episcopal fund appropriated \$2,000 a year for Mrs. Whittingham's benefit, and continued to pay the same up to the time of her death, in 18—.

As frequent reference in this Memoir is made to the close intimacy which existed between Bishop PINKNEY and the Hon. S. H. Huntington while he was the rector of the Church of the Ascen-

* See Journal, pp. 69 and 70.

sion, in Washington, and afterwards during his Episcopate, the memorial notice of the death of that valued layman, as given in the Episcopal address of 1880, is here introduced. The Bishop felt that it was no obtrusion of a personal bereavement upon the convention of the diocese, when the death was that of one whose character had been marked with distinguished virtues and whose life had been devoted to high usefulness in the Church. In his sympathetic nature he mingled his tears with the sorrows of many others over the death of the righteous. He thus gives very fully his estimate of Judge Huntington :

“I may not pass over in silence one, though for years a blessing to the Diocese of Connecticut, and a resident of Hartford, where he wove so sweet a spell over the Church work in which he there engaged, was for years connected with my work in Washington, the Hon. Samuel H. Huntington. He saw the difficulty of the task consigned to me in the endeavor to rekindle the light that had nearly gone out on the altar ; and he came to my succor, and soothed and sustained me in it, with a warmth of sympathy which few men could proffer. A braver, truer man, a man of better judgment, or of sounder sense I never met with. He was well informed on all subjects, singularly clear in his conceptions of a subject, and as singularly gifted with the power to give expression to his views when the occasion required. I found him always a friend in need. He had been on the most intimate terms with the lamented Bishop Burgess, and he had improved his opportunity. He particularly admired him as a pastor, and often alluded to his vast erudition. He had known in early years that marvellous son of genius, the elder Doane, the eloquent divine, the deep thinker, the poet, and the Bishop. It was in such a school he imbibed his theological views, and they were sound and deep. He was a strong churchman, and yet there was not a tinge of the exclusive in his cast of mind or heart. His piety was singularly earnest. It was that meek sort of piety, which reflected the child-like in its implicit trust. There was not a trace of self-assumption in him. And yet no man was more deeply impressed with the dignity of our manhood in CHRIST, or more bold to stand up in defence of what he conscientiously held. My loss is irreparable. The Church's loss is not more easily repaired. In the general convention he served with distinction ; but it was in the parish that his strong, practical, common sense, his extraordinary tact, his earnest zeal, and broad, deep sympathy shone out with peculiar splendor. Our hearts were not divided—never a jar disturbed the sweet serenity of our intercourse. He was everything to me during the larger portion of my work in Washington. So confiding, so generous, so just and elevated in thought and deed. Most of the little good I was qualified to do was the inspiration of his counsel and example. And when I was called to the Episcopate, the greatest grief I sustained was the removal from his nearer relationship to me in the pastorate of the Church. After his removal, one of my greatest delights was a visit to his quiet home, and his letters. If I seem to you to write too strongly, it was because you did not know the man. My brothers, we are adding new stars to the galaxy of departed workers. Day by day let us all work, and fast, and pray.”

CHAPTER XXX.

RITUALISM IN MARYLAND AND THE CONTESTS GROWING OUT OF IT. 1879-'80.

BISHOP PINKNEY very deeply realized the responsibilities that devolved upon him by the death of Bishop Whittingham. They came upon him at an age when men naturally desire and seek relief from increased official anxieties and duties. For the nine preceding years of his Episcopate the sole jurisdiction had been held and exercised by the senior Bishop. It was only at times and in some special instances that such jurisdiction was committed to him by Bishop Whittingham. His whole time and thoughts and labors had been necessarily given to that practical work of supervision and visitation for which the senior Bishop, by reason of his physical infirmities, was inadequate. He encountered, as will be seen, peculiar difficulties and trials in the discharge of his official duties when the sole jurisdiction of the diocese devolved on him. He could not but see before the late Bishop's death that there were grounds for uneasiness touching the future peace of the Church in Maryland.

The ritualistic controversy which had given such trouble to Bishop Whittingham became more aggravated and disturbing under Bishop PINKNEY's sole administration. It calls, therefore, for some full account of it, as it agitated the Church in Maryland for the few remaining years of Bishop PINKNEY's Episcopate and forced him at times into more or less of conflict with it.

For more than a full decade dissensions and controversies growing out of the ritualistic movement had been increasing throughout the Church. In successive general conventions measures were introduced and adopted to stay its progress, and pastoral letters from the House of Bishops were issued to counteract the dangerous tendencies of the extreme school or party.

It was not a question, within the prescribed limits of the prayer book and the canons, of emphasizing more or less the ornate, the beautiful, and the reverential in the conduct of the Divine services. Under the increased culture of the age and the growth of an æsthetic taste for things beautiful and ornate, there had been developed an earnest desire for improvements in the structure and adornments of the churches, for more ecclesiastical arrangements in the chancels, and for fuller expression of the beauty, order, and impressiveness of the public worship. In these respects considerable improvements had taken place throughout the Church, and, being the outgrowth of a general culture and of loyal adhe-

rence to the liturgic services as prescribed in the prayer book, attracted little attention and caused no opposition.

But the ritualism that was growing up in the Church, and causing both alarm and trouble, went far beyond the prayer-book provisions and limitations for the public services. It was a ritualism which an extreme school of the clergy, under the specious claims of a catholicity that was only another name for mediævalism, had introduced into the Divine worship and sacred ministrations, especially in the office for the celebration of the holy communion; and which consisted in new forms, strange vestments, unrecognized usages, frequent bowings and crossings, candles on the altar, incense in the worship, wafers for the bread, a mixed chalice, and the lifting up of the consecrated elements as objects of adoration.* Along with these practices, and growing out of them, were prayers for the dead, private confessions, private absolutions, solitary celebrations, with non-communicating attendance, and the reservation of the consecrated elements.

All these innovations were not at once introduced into the so-called ritualistic churches, but there was a steady advance in that direction, and the teachings were so manifestly towards their adoption that there was just and well-grounded apprehension that under the ritualistic observances there was the purpose to inculcate what is called the "doctrine of the mass," which involved the transubstantiation of the sacred elements and the repetition, by the act and invocation of the officiating priest, of the one sacrifice of CHRIST once for all offered up on the cross.

It would be manifestly improper to enter here upon a discussion of the ritualistic controversy *in extenso*; but the leaders of that school would certainly not disclaim the holding of doctrines touching the sacraments and the functions and powers of the priesthood, not to mention others, which were not held by the Church at large, and which to say the least were considered as condemned in the articles and by the vast majority of Anglican and American divines. Neither is it any distortion of historic truth to describe recent ritualism as an attempt to procure popular acceptance for these doctrines by progressive alterations in rites and ceremonies. It was the *method* of "Tract No. 90" applied to the liturgy wherever any ambiguity, omission, or uncertainty of rubrical language permitted any license of interpretation. It tended to prepare the minds of the people to receive, and opened the way for their teachers to inculcate, mediæval dogmas which the Church at the Reformation had expressly disavowed and had evidently striven wholly to expunge from her standards of belief and from her liturgy.

It is this dogmatic significance of the changes in ceremonial

* Very nice distinctions were made to the effect that the worship was worship of CHRIST, present *in* and *under* the forms of bread and wine.

which distinguishes ritualism proper from the innocent ritualism which sought merely to give increased beauty and impressiveness to the Divine services. This also created that peculiar difficulty which both Bishops and the general convention have experienced in enforcing ecclesiastical discipline in all such cases. When erroneous doctrines are categorically set forth and openly defended they may be met by argument and the teachers forbidden by authority. But when dogma is insinuated by means of significant rites and ceremonies the whole question of religious symbolism is raised, and it becomes necessary to define and prove the meaning and motive of a teacher from external acts and gestures—a matter always of extreme difficulty, for the offending rite may be continued while its significance is denied or left doubtful. Under such circumstances the authority of Bishops may be set at naught and the most explicit canons practically nullified.*

Although there were few of the clergy and congregations in Maryland disposed to be extreme and aggressive in ritualism, the effect was to create in the minds of very many throughout the diocese a feeling of great uneasiness, and to rouse up on the part of some a spirit of intense opposition. This had been apparent all along during the later administration of Bishop Whittingham, who sought as far as he could, without resorting to harsh measures, to repress its encroachments upon the doctrinal standards of the Church and the recognized usages, forms, and ceremonies in the Divine services as regulated by the Book of Common Prayer. Bishop PINKNEY was even more sensitive than his predecessor to the dangers thence arising to the peace and welfare of the Church. He was entirely satisfied with the prayer book as it is and deprecated any departure from its rubrical directions, or the introduction of any forms or rites not therein prescribed. He did not even sympathize with the work of prayer-book revision originated in the General Convention of 1880 and subsequently carried on in the two successive general conventions. The service of the Church in its simplicity and grandeur required, he thought, no supplementary or adventitious additions to impart to it all due solemnity, or give to it a spectacular character. He felt its beauty and power when rendered in the plainest wooden Church buildings, with only two or three worshippers, as impressively as when offered with an ornate ceremonial in costly church structures with their crowded congregations. His innate sense of the beautiful and his reverential feelings led him to appre-

* A noted instance in Bishop Whittingham's experience of the determined spirit with which when on one occasion of visitation to one of the ritualistic Churches of his diocese his wishes, remonstrances, and opposition were disregarded, is given on page 516 of the *Life of Bishop Kerfoot* by the Rev. Hale Harrison.

ciate all that touched the solemnities of Divine worship. But he believed that under the constitution of our American National Church there was no authority to go beyond the settled provisions in her organization to any foreign ecclesiastical body, however closely allied by descent or intercommunion in the one faith and order of the Church catholic, for regulations as of any binding or allowable force in the sacred ministrations of her Divine worship. He believed that the autonomy of the American Church precluded the introduction of any rites or symbols not specifically authorized by her standards and canons. Much stress was laid upon what was termed "Catholic usage," than which nothing could be more indefinite and indeterminate, and which even if clearly ascertainable could have no place or authority against, or supplementary to, those positive enactments and declarations by the Church as to the order of the public services. For it is clear that under such broad plea not only usages harmless in themselves and even tending to edification and impressiveness might be introduced, but under the same plea the whole settled order of the Church in the sacred ministrations could be perverted to ends and purposes wholly at variance with her standards and with what the Church had settled for herself as "the American use."

Bishop PINKNEY, therefore, regarded the whole ritualistic movement as an innovation dangerous in its tendencies and fraught with results that would prove disastrous to the unity and progress of the Church. While he fully recognized the earnestness, devotion, and active zeal of those who were introducing an extreme ritualism in the public worship and in the parochial ministrations, he determined to meet his own duty and responsibility as Bishop without trenching upon the freedom and rights of the clergy, or transcending in any degree the just exercise of his Episcopal authority.

Much of the trouble that unavoidably agitated the Church in the diocese for the next few years after Bishop Whittingham's decease grew out of this disturbing element of ritualism.

The moderate High Churchmen, without abandoning their Church principles, and the Low Churchmen, without relinquishing their evangelic views, unitedly resolved to oppose, as far as they lawfully could, teachings and practices that tended to undermine the true Protestant character of the Church and bring into the public worship and administrations rites and services at variance with the provisions of the Book of Common Prayer. These could not have acted otherwise without failing in the discharge of their duty to the Church, which had commissioned them to teach its doctrine and defend it from the encroachments of error. The responsibility for any dissension must rest with those who sought to deviate from the faith and practices of the Church as the same

had been settled and authoritatively set forth in her standards and liturgy from the period of her organization in this land.

But there were also those, High Churchmen, professing not to be ritualists, who yet did so far sympathize with the ritualistic movement that they were averse to any interference with it. They claimed that the largest scope of freedom should be allowed so long as positive law was not violated and no judicial tribunal had acted upon the questions at issue. Hence they were not agitated with any fears as to the outcome of ritualism upon the faith and order of the Church, and so accorded to the ritualists a certain countenance and support.

New party lines thus became distinctly marked. Unhappily there were not wanting, soon after Bishop PINKNEY's entrance upon sole jurisdiction in the diocese, causes and occasions for very painful and bitter conflicts. Naturally, in those contests, some of the clergy on both sides became more prominent than others, and found themselves in positions that rendered them more or less liable to misapprehension and misconstruction both as to their motives and their actions.

Such is human nature, even under the sanctifying influences of Divine grace, that good men in times of excitement and under convictions as to great issues at stake, will give way to feelings and give utterance to words not in unison with the sweet and charitable fruits of the spirit of mutual love in the Gospel. It is well in the life of the Church as in that of the individual that much in the past should be forgotten when it leaves behind the salutary lessons of moderation, wisdom, and charity. While this is so, it is due to the facts of history and to the character and course of Bishop PINKNEY, to recur as briefly as possible to those diocesan troubles that arose soon after the decease of Bishop Whittingham, and which continued for several successive years to agitate the convention of the diocese. As Bishop of the diocese and president of the convention, Bishop PINKNEY was necessarily connected with them to some extent.

During the administration of Bishop Whittingham the Assistant Bishop was not brought into conflict with any of the clergy whose course touching matters of ritual was attracting attention and causing so much disturbance in the Church. The cognizance of these came specially within the province of the senior Bishop, who, with all his commanding force and influence in Church matters, was finding that he had persons and elements to deal with not easily controlled by his superior wisdom, his godly counsels, and his paternal authority. This was markedly and painfully evidenced in certain occurrences that took place in Mt. Calvary Church, Baltimore, specially in the years 1874 and 1875,* when

* For very full and clear statement of these difficulties in the matter of Mt. Calvary Church, see Dr. Brand's *Life of Bishop Whittingham*, vol. ii, chap. vii.

the Bishop was forced to interpose his Episcopal admonitions for the vindication of the doctrines of the Church, for obedience to the canonical requirements, and for conformity to "the usage of the diocese." In which cases he hesitated not to express his strong and emphatic disapproval of forms, usages, and teachings which, in his judgment, he deemed "contrary to the mind and intent of the Church and fraught with dangerous consequences."

While acting as the assistant, Bishop PINKNEY in some instances of his visitations made it matter of request that no arrangements of ritual should be made that contravened the usages, rubrics, and canons of the Church touching the order of the public worship; and he was accordingly relieved of any embarrassments on such occasions.

It will be seen from the following letters that Bishop PINKNEY had very decided views regarding the ritualistic movement, and was clear in his conviction that the course of the ritualists called for some positive legislative action by the General Church.

In his letter to Judge Huntington, in Hartford, Conn., he states very strongly what he thought about the matter:

"August 12, 1874.

"MY DEAR JUDGE: I write because I am fearful that in my undated letter I omitted to state the Friday night I expected to be with you. It is the 16th Sunday, the 18th, you can make any appointment for me you please; at the college in the afternoon, if you think best. I would greatly prefer being a listener. I think you are mistaken about five letters being left by me unanswered. There was one, and but one. I often desist from writing because I do not like to give my friends trouble, and my handwriting is not calculated to improve temper.

"I am compelled to dissent from you in one point. I think great, immense evil will result from the do-nothing policy. I have watched the movements of this school of thought very closely, and never in all history do I remember a class who have evinced more of dogmatism and persistency. They pay no sort of respect to the expression of the views of the whole House of Bishops, or the godly counsels of their own (diocesan). Dr. D., one of the leaders, avows that we must be allowed to go in search of something older than the prayer book, even to the verge of mediæval error, and warns us that we do not confound Anglican with Gospel truth. Dr. DeK. uses language concerning the Eucharist indetical with that which Jeremy Taylor ascribes to the Romanists, and goes into the cure of another to administer private confession and absolution without hesitation. I think Bishop Huntington, of all the Bishops, has given the clearest exposition of this school, and I thank GOD for it. It is expressed with that nervous eloquence and precision that mark all his productions, and it is not daubed with untempered mortar, or neutralized by a false and squeamish charity. I as heartily concur with the no less eloquent language used by Bishop Wells, where he says, 'if I can read the English tongue with any comprehension of its meaning, the purpose is avowed to teach the real doctrine of the mass, and to bring back, as far as may be done, the entire ceremonial of the mediæval mass, finally and deliberately dropped from our prayer book at the Reformation.' He echoes my own thoughts and deep convictions. I as fully endorse his wise injunction that 'calm and careful discrimination is needed.' With this school can we fold our hands upon our

bosoms and say that the best thing we can do is to do nothing? These things grow, my dear Judge, and they grow rapidly. They possess certain elements of power that may not be overlooked. Novelties attract. They are, so far as our poor, fallen nature is concerned, even more powerful than truth, seeing they are more in harmony with it. Men of one idea are ever to be watched and dreaded. Diffusion weakens; combination and concentration strengthen. Besides, the appeal to the senses is fascinating to the young. The placing of something between GOD and the conscience is taking with the populace precisely as we see it developed in the Church of Rome. Now has the Church authority to guard and defend the faith once delivered? If so, can she fail honestly to use it? It may be said the power is in the ordinary; but scores of us are here to witness that the power is not executed even to the degree it exists. I am for law because I believe that law is the only safeguard of freedom. No man should be allowed to subvert the faith of the Church, to seek or labor to bring back a system of error we solemnly discarded as false and fatal. The wide Mediterranean of Episcopal powers has been bridged over by canon, and we prefer to stand upon law. I am surprised that one of your singular powers of penetration and wise forethought could have reached the conclusion that the best thing to be done is to do nothing. I know you are pre-eminently wise—almost always right in your premises and conclusions—that you think deeply with logical force; but I must differ from you.

"I regret that you are not in the convention, notwithstanding. For I feel almost sure that if you were a delegate we should not be wide apart in the final action. I fully concede that the subject is one of great difficulty and delicacy, on which legislation must move with extremest caution. But rest assured, a stop must be put to the agitation. The Protestantism of the Church must be vindicated and maintained. The effort to throw her back with the darkness of the middle ages must be resisted. I write to you as I do to no one else, fully, freely, and *currente calamo*.

"I have just written what I propose to use as a charge to convocation—the convocation of Washington. If it is not used before I reach Hartford I shall like to have your opinion. It is a subject of great practical importance. I wrote an article on the crisis which Judge Sheffey and one or two other friends thought most admirably suited to the times; but they agreed with me that it would be more delicate to keep silence and abide the coming events. An Assistant Bishop is an anomaly.

"Love to all. I hope Mrs. H. and the girls are well, and the little grandson as original as ever. How I miss you—*more and more*—still more and more, in counsel, in social converse, always, everywhere. Mrs. P. sends her love, and so does Mr. L.

Yours affectionately,

"Judge S. H. HUNTINGTON.

W. PINKNEY."

In a letter somewhat later addressed to the Rt. Rev. Bishop Coxe, of Western New York, Bishop PINKNEY expresses the same views. It is not certainly known that the letter was sent. In it he urges the adoption of some positive enactments by the Church to arrest the progress of ritualism. He thought that the evil could be corrected by such legislation. He says:

"I would pass a canon positively forbidding practices and teachings that are freely indulged in by some of the clergy—practices that we know are more than slyly suggestive of grave errors of doctrine, and the more to be dreaded because the errors are hidden under forms of beauty that captivate the young and imperil them. The tendency is to leave the truly primitive and the truly Catholic—Catholic because primitive—for the mediæval. I would make the prohibition perfectly clear and distinct. I would forbid the

introduction of novelties into the Ritual by any of the priesthood. Nothing should be added to, and nothing should be taken away from, the Book of Common Prayer as it stands. I would make the attempt to do it, after admonition of the Bishop, ground for trial, and, if proved, a forfeiture of the ministerial office. I would try not for doctrine but for a wilful violation of the canon. This may seem a harsh process. But the peace of the Church is too precious to be put in jeopardy by the private fancies of men who spurn counsel and set law at defiance. For one I do not believe that the Church is made stronger by having in its membership those who are all the while drinking in the spirit of mediævalism and reviving long exploded views to disturb and disquiet. Better go to their own place."

When, therefore, after the death of Bishop Whittingham, Bishop PINKNEY became sole Bishop in charge, he found, as his predecessor had done, that he was brought into painful conflict with those whom he was forced to regard as disloyal to the Church by both their doctrinal teachings and their ritualistic practices and ceremonies.

CHAPTER XXXI.

EPISCOPAL LABORS—BISHOP'S MISSIONS—FAILING HEALTH--DEATH OF HIS BROTHER. 1877-'80.

THE life and labors of Bishop PINKNEY for the next three years, from 1877 to 1880, were marked, as all the preceding years of his Episcopate had been, with assiduous discharge of duty; and during that period very grave events, to be subsequently noted, occurred, affecting him personally in his domestic life and officially in the sole charge of jurisdiction which devolved upon him. His records for these years indicate very decided and steady growth of the Church in the diocese, the record for the year at the Convention of 1880 showing a greater number of persons confirmed and more sermons preached than in any year of his Episcopate.

The labors of a year may be condensed in a brief summary or record, but in order to fully comprehend and appreciate them in their severe demands for thought and care, for toil and time, one would have to follow the Bishop as from day to day he was wont to go forth in unwearying devotion to his work. No records can tell what must have been the experiences of the actor in this increasing round of duty. The Bishop had not then the lithe movement and vigor of his early days. He had nearly reached his threescore years and ten. It was the intense convictions of his soul that carried him on to the utmost strain of physical and mental endurance. Had not his powers of endurance been so great he would have succumbed at a much earlier period under his labors. He was regardless of personal ease and comfort in travel, often going in open vehicles and through stormy weather.

Thus of one of his visitations in St. Mary's county, in November, he writes:

"Had to return to Baltimore, as there was no possible way of reaching the next appointment. This I deeply regretted, as it occasioned disappointment and put me to much additional trouble and loss of time. It could not, however, be laid at my door, as I was on the spot waiting to be conducted to the next point."

A few days after, in the adjoining county, he writes:

"Rode seven miles in the afternoon to confirm one poor colored candidate in private address. She was ill."

Then again, later in the season, he says of one of his visitations:

"I had to ride in a sleigh through a snow-drift to the parsonage; rode to the church in a terrible snow-storm; no congregation."

And of the next morning he says :

“ Had a very romantic conflict with one of the worst snow-drifts I ever encountered, at 5 A. M.; thermometer below zero.”

He never forgot an appointment, and was always promptly on hand for any steamboat or railroad train or carriage that was to meet him. It was only in some few instances, when storms or floods or casualties intervened, that he was prevented from reaching his places of destination.

He was singularly mindful of even little casual promises. On one of his visitations, becoming interested in a little boy of the family where he was staying, for the Bishop was very fond of children and young persons, he said to the child that he would bring him a penknife next time he came. More than a year elapsed, and all about it had been forgotten, even by the boy himself, but when the Bishop came on his next visit as soon as he greeted the child he drew from his pocket the promised penknife.

Walking on the Avenue, in Washington, with a young friend going away, the Bishop stepped for a moment in a jeweller's store, and handed to the youth a pair of gold sleeve-buttons as a memento.

Being in a clergyman's family on one of his visitations he learned incidentally that one of the rector's daughters had been much interested in some extracts from the *Noctes Ambrosiana*. As soon as he returned to Washington he forthwith sent to her a beautiful and complete edition of all the volumes of the *Noctes Ambrosiana*.

Many instances might be given illustrative of his thoughtful kindness and loving spirit; and not a few of the clergy received from him unexpected gifts of some valuable works in theology.

In his frequent and almost constant travel on railroads, he was very observant of men and things, noting and studying human character, and with quick eye catching the beauties in the changes in natural scenery. So well known was he, not only to the officials on the railroads, but to those accustomed to travel on the different routes, that the most respectful attentions were paid to him, and the hours were often deprived of weariness by converse with friends or casual acquaintances formed in the cars; and whether on railroad or street car, he always insisted upon giving up his seat to any lady, or invalid, or aged one. Often in the crowded street-cars he would decline a proffered seat, and with satchel in one hand, and holding on to the strap overhead with the other, he would make all things pleasant by some apposite words; and whenever any of the clerical brethren were with him, or taking one of the city cars, before any one could hand in ticket or nickel, it would be found that the Bishop had anticipated all by paying the fare of each one.

On his railroad travels incidents not infrequently occurred when he was able to render to others, in his prompt and courteous way, the kindly offices of counsel or help. The following letter illustrates one of such incidents occurring while he was waiting at the Relay station for a train:

“WASHINGTON, D. C.

“To Rev. Bishop PINKNEY.

“DEAR SIR: Some time ago at the station Relay House Junction you paid the fare of a lady going west to B—ville, Maryland, who, from trains failing to connect at that place, was unable to travel on directly, and was obliged to go on another route. The conductor compelling her to pay another fare, and not having any money about her, she would have been obliged to remain if you had not paid the fare (extra) for her.

“The lady was my sister, and she wrote of your kindness to her, and requested me to remit the amount which you so kindly advanced.

“Allow me, sir, to add my thanks to hers to express our sense of your great kindness on the occasion.

“I remain, with great respect,

“T—S A—L.”

Early in 1877, Bishop PINKNEY was called to attend the funeral of the late Rear-Admiral Louis M. Goldsborough. His relations and those of his brother, Surgeon Ninian Pinkney, with the deceased naval officer and with the family had been intimate for years. The Admiral, when in Washington, had been one of the Bishop's parishioners in the Church of the Ascension, and was the commanding officer of the naval squadron in which Dr. Ninian Pinkney had been the surgeon for a number of years. The funeral services were held in the Church of the Ascension, Washington, on the 22d February, 1877. The address of the Bishop on that occasion was one of such marked beauty and excellence in the portraiture of the Admiral's character and life, that it called forth, after its delivery, the request for publication, and elicited a letter from Dr. J. C. Welling, of the Columbian University, which is given below. The following extracts from the address are also given:

“He was a friend and I dearly loved him. I loved him for his bravery, for his womanly tenderness, for the dew-drops of charity he distilled on the pathway of the sorrowing. He was too brave a man to do a wrong deed. Honest as day, he passed through naval life and private life without reproach. But above all he was, I believe, a truly devout churchman, faithful to his baptismal vow and the eucharistic that sealed his allegiance to GOD. Some years ago I watched with him the passage to the grave of a son and a daughter, who walked gently down to the river's brink and crossed over in peace; and it was beautiful to see the resignation that was beaming from his tearful eye, and crushed and bleeding heart. * * *

“Standing in the midst of those of you who knew him, honored him, and loved him, I may be allowed to say what otherwise I might feel to keep to myself, that nothing has given me so much of joy and just pride as the consciousness that to-day the religion of the cross has no more self-denying, stalwart defenders than the men who fling out the stars and stripes to every breeze that blows. England, the grand old monarchy, whose path is on the

mountain-wave, and whose home is on the deep; who has given us a noble literature, a noble code of laws, and a still nobler theology, gave us a Collingwood—the pride of the nation and the peer of Nelson—in the beauty of his meek faith, for study. And now we are giving back to the Old World a naval prowess, softened and sublimated in many of our sons by a faith as simple as a child's, to assure them that we are never so well satisfied as when we see our standard planted on the cross, and feel that in this we have the surest guaranty of peace preserved, or the terrors of war alleviated. Among the last words uttered by our lamented friend were these: 'My trust is in CHRIST alone.' * * * We, too, are dying! Earth is crumbling beneath our feet. The things that are seen are temporal. Oh, let us lay hold on eternal life! Let us seek solid and substantial joys, and lay our treasures up in heaven."

— — —
 "THE COLUMBIAN UNIVERSITY,
 "WASHINGTON, *February 23, 1877.*

"MY DEAR BISHOP: I feel assured that I am representing the thought of everybody who heard you yesterday at the funeral of Admiral Goldsborough, when I express the earnest hope and wish that you should give your eloquent and excellent discourse to a wider public than those present at the Church of the Ascension, and to the family and friends of the departed Admiral in a shape fitted for preservation.

"I need not characterize your sermon, whether regard be had to its style or content—to its beautiful portraiture of a man in whom, as you truly observed, the lion and the lamb were harmoniously blended, or to the moral and religious lessons pointed for the whole community by the shining marks at which death has recently been aiming his darts in Washington. The inspired preacher has told us that 'the words of the wise are as goads, and as nails fastened by the masters of assemblies.' Let us, then, have the words you uttered yesterday in a form which shall help to 'fasten' them in the memory and consciences of your hearers.

"I beg leave to add that in so writing I do not speak for myself alone. I have heard the same wish expressed by all with whom I have communicated on the subject.

"G. is quite sick, but sends her love to you.

"Ever affectionately yours,
 "JAMES C. WELLING."

Bishop PINKNEY's laborious duties, however, began at length to tell upon his constitution and health. He was very much helped and recuperated, however, by his brief rest in summer for a few weeks at the White Sulphur as Mr. Corcoran's guest. But he seems not to have taken any such rest in 1877, as the following letter shows:

"August 9, 1877.

"MY DEAR MR. CORCORAN: I begin now to regret that I did not leave myself at liberty to accept of your very kind invitation, as I am not feeling well. But it cannot now be remedied. I have work running on all through August and September. I am very sorry to hear that you are not improved in health. But perhaps in the good Providence of GOD you may feel the improvement after your return to the city. It is, I think, often so. The system is invigorated by the change of air and scene, although the effects are not immediately observed. Your mission in life is still most important, and I trust GOD will spare you to accomplish it fully. It is one of the graces (?) of time, the higher life to cultivate and the sublimer mission to

prepare for. 'We die daily,' St. Paul says; and this is the true life—weaning the heart away from the world that now is, the bright and beautiful world where there is much to charm, 'in sky and sea and land,' is the grand lesson we have to learn. It is only when by faith we see the things that are eternal and rise to the moral grandeur of our position as the called of GOD that we can hope to appreciate as we ought the things that are temporal. May you be kept in peace! May the overshadowing of the viewless wing be over you! May the bird in the heart sing sweetly as you walk through the valley of tears! May the dews of your charity fall upon the pathway you tread! May the alabaster box be broken over the body of your LORD.

"We are living in fearful times, it seems to me; times that try men's hearts. The violence and fraud with all their train of evils call for the wisest statesmanship and the most earnest Christian faith. But still I hope for the best. Love to the little ones, and my very kindest regards to Miss Eustis. She has always been very kind to me, and I appreciate it.

"Affectionately,

"W. W. CORCORAN, Esq.

W. P."

Laborious as were his regular Episcopal duties he superadded to them what he called his "Bishop's Missions," of which he was accustomed to hold several during the year—usually in the country parishes, sometimes in the city churches. They were held at certain intervals in his Episcopal appointments, when he might very well have rested.

He held two such "Episcopal Missions" in the autumn of 1879, and again, several in every successive year. He usually took with him two or three of the clergy, and for several successive days held continuous services, morning, afternoon, and evening, with earnest preachings and exhortations by himself and the clerical brethren. The Bishop doubtless remembered the times of spiritual refreshment and incitement in those "associations" held during his early ministry, and in which he was wont to participate with his clerical brethren.

By holding such "missions" he was, in fact, by his own practice, really anticipating what has since been found, under judicious management, by those possessing the special qualifications, a very effective means of mission spiritual work in parishes and congregations. While the ordinary and settled ministrations of the Church are most effective for the important ends of their appointment, it has been thought by many earnest minds that a series of special services of a somewhat extraordinary and "revival" character were from time to time needed, not only to kindle up fresh life in the membership of the Church, but be made the means of bringing under direct ministrations that large mass outside the Church "having no hope, and without GOD in the world." Hence the "spiritual retreat," the "parochial mission," the "convocation," under the dean or an archdeacon, and the agency of special "evangelists."

Bishop PINKNEY found that, apart from the good spiritual and awakening results of his "Episcopal Missions," he was brought, by holding them, into more direct and closer relations with the

members of the congregations, who felt that as their chief pastor in the Lord he was taking a deep interest in all that concerned both their temporal and their spiritual welfare. This helped to give him that powerful hold which he had upon the minds and hearts of the laity.

His reference to some of these missions is interesting; of one held in the Ascension Church, Baltimore, on the 14th of January, 1881, he says:

"I preached the opening sermon to a very good congregation, despite the terrible state of the weather. * * *

"This was my first Episcopal mission in the city of Baltimore.

"I feel justified in saying that its success, under GOD, met fully my most sanguine expectations. It was in all respects thoroughly churchly. The preaching was earnest, positive, and direct. It was marked by signal ability on the part of my young helpers. It was preceded by weeks of prayer, for without prayer I felt the work must fail. I had a twofold object in view: the reviving the work of grace in believers, and the moving those who had neglected the calls of the Spirit to thought and action. I believe in the continuous preaching of the Word. I also believe in the wisdom of working with two or three. I was rejoiced to find myself surrounded by the vestry, who had all through the work warm words of cheer. The ladies were indefatigable in their efforts to minister to our physical necessities. They will be pleased to hear that their Bishop never felt more at home than with the people of Ascension. These services were an oasis in my careworn life."

Of one held for several successive days at West River, Anne Arundel county, he writes:

"This was a very successful mission. The people were alive to its importance, and evinced in their attendance and deep attention their sympathy with their Bishop. The hospitality extended to us was just what one would expect from one of the garden-spots in the diocese. It is no disparagement to any other to say that West River is the seat of culture and refinement."

Besides the active duties of the Episcopate, there is a great deal of other work to be done: a Bishop's correspondence, in answering letters, giving counsels, adjusting parochial difficulties and troubles, and arranging plans for future work, absorb a great deal of time and call for the exercise of much thought and wise judgment. Moreover, the Bishop must have time to prepare sermons, keep up study, and become well versed in the many grave questions which bear upon the interests and progress of the General Church. In addition to all which is that deep and almost painful sense of responsibility which every true Bishop feels respecting the welfare of the flock over which the Holy Ghost hath made him "overseer." And all who ever had any business, any social or ecclesiastical relations, with Bishop PINKNEY well knew how conscientious and exact he was in seeking to meet every engagement and duty. He would deny himself needful rest and put himself to great inconvenience and trouble in order that he

might render to others some personal or official service. It is not surprising, therefore, strong as was his natural constitution, that under the stress and wear of threescore years and ten he should begin to feel some of the physical infirmities of age. In 1878 there were some indications of failing health. In the summer of that year he was suddenly seized with serious illness, brought on by exposure to heat in travel, which might have proved fatal but for prompt medical aid. The attack came on while on a visitation towards the close of the month of June. On the day preceding, the 23d, he had visited the Agricultural College and preached the baccalaureate sermon in the morning, and in the afternoon went on to Mt. Washington, near Baltimore, where he preached and held confirmation. Returning through Baltimore the next day he "was taken," as he states in his convention address, "very ill on the cars. The doctor prescribed total rest. I was consequently compelled to recall several outstanding appointments. It was a very severe threat, of which, however, there has been providentially no return." In a letter written a few days after to the eldest daughter of his friend, Dr. Lewin, he more particularly describes this attack.

"I was taken on Monday in a peculiar way; went to the cars at Mt. Washington, and walked to the station and took my seat; reached Baltimore and took the street-cars for Camden station. After I entered the Baltimore cars I seemed to have lost consciousness, for I passed Bladensburg without knowing it was the place to get out, and at the Washington depot I remained sitting, when a gentleman said to me, 'it is the place to get out!' I managed to get to Burchell's, and went to bed. Garnett came and used strong remedies. * * * The next morning I was much relieved. I got home, through Burchell's kindness, at night; am feeling a little stronger to-day. My own opinion is that I was strongly threatened with apoplexy; but say nothing of this to no one but your father. I do not wish it to get out. It was the excessive overwork of the last two weeks.

"I shall not be able to attend the convocation. I sent Andrews word. I regret exceedingly that I did not reach the Mission Committee. I hope they did the thing that is right. The doctor has advised total rest. He says it is indispensable; no nerves, brain, or body can stand it."

His friend, Dr. Lewin, was ill about the same time, and grave fears were entertained as to the result of his sickness.

In this same letter to the daughter, the Bishop strongly urges that her father should go to the Sulphur Springs in Virginia: "I hope he will go as soon as possible;" adding, "I am satisfied that he had better tax his strength to go." Dr. Lewin did go; and the rest and the medicinal waters had the happiest effect in entire restoration to health.

Alarming as was the Bishop's attack of illness, he did not long rest, for in less than ten days we find him resuming visitations; but he was soon compelled to relinquish these visitations during the hot summer months. He records, on July 5, this note:

“ ‘Returned to Bladensburg, and was interdicted from all further work by the Doctor.’ He then went on to the White Sulphur Springs to be the guest of his friend, Mr. Corcoran, ‘whose kindness to me,’ as he wrote, ‘has known no abatement these many years.’ ”

He came back much refreshed by the rest and recreation, and early in September entered upon his autumnal and winter visitations.

In the month of October in this year, 1877, he was in attendance at the General Convention held in Boston, and took part in the House of Bishops in the important proceedings of that body. At these triennial meetings he met with many special friends in the Episcopate and among the clergy. They were as refreshing to him as they were delightful to those friends. He started some week or ten days before the meeting of the body, to enable him to make a visit to his friend, Judge Huntington, in Hartford, Connecticut, where on Sunday, 30th September, he preached in the morning at Trinity Church, and in the afternoon at the college chapel. By appointment, during the convention, he preached for the Board of Missions in Lynn, Massachusetts, and again by special request for the Rev. Dr. Giesy in Norwich, Connecticut.

Returning, he resumed his visitations in the diocese on the 28th of October.

Towards the close of this same year, 1877, the Bishop experienced a sad bereavement in the death of his younger and only brother, Surgeon Ninian Pinkney, of the United States Navy. He died on the 15th of December, 1877, after a brief illness, at his residence near Easton, Talbot county, Maryland. The Bishop was able to be with him for consolation in the last moments and for the commendatory offices of the Church over the departing spirit. The mutual attachment between these brothers was singularly tender and enduring. Each had for the other an almost unbounded admiration in the spheres they respectively filled.

A clergyman of the Church who had been the pastor of Surgeon Ninian Pinkney for several years and was intimate in his family as one of his nearest friends, thus wrote to the Bishop :

“ I can speak from my own knowledge of his noble characteristics, and from personal experience of his many kindnesses to me and mine. I had a high estimate of his great and varied powers ; of his vast erudition in medical science ; of his extraordinary learning outside of his profession, even to a large compass of constitutional law and political philosophy ; of his special gifts of oratory ; and, not least, of those genial qualities which rendered him so delightful in the social circle, and made his presence so enjoyable to his friends, whether at his own hospitable mansion or elsewhere. I can never forget his kindnesses, his marked characteristics, his almost marvellous powers and capacities.”

Of the letters of condolence which he received not one was more touching and beautiful than that which came to him from his

intimate friend, Dr. James C. Welling, of the Columbian University, from which the concluding paragraphs are here given :

* * * "It is indeed a great affliction in whose shadow you have been called to sit, for the heart of your brother was knit to you, and your heart was knit to him in an affection which was as singular as it was beautiful. The very sight of it was a benediction to your friends ; and, if so, how great must have been the joy which each of you took in the other.

"There is an old German hymn whose lines always come back to my memory in moments like these. The purport of them is, that 'as we look downward our pathway in life seems to lie over the graves of those who are most dear to us, but when we lift our eyes upward we see that our way lies under the unsetting stars of the Divine promises.' That these stars may guide you through this 'night of weeping' unto the 'morning of joy' is, my dear Bishop, the fervent prayer of your affectionate friend,

"J. C. WELLING."

In communicating to his friend, Judge Huntington, the intelligence of his brother's death, he writes :

"December 17, 1877.

"DEAR JUDGE : I know you will be grieved to hear that my brother fell asleep on Saturday. His end was calm and peaceful. His disease, I think, was incurable ; some obstruction in the stomach, so that nothing could pass into it.

"He said to me the day he died, 'I have full confidence in the mercy of GOD in JESUS CHRIST our LORD. My sole trust is in Him crucified.' And then with an eloquence of manner I have never seen equalled, he added, 'if the key-stone of the arch of this dependence,' pointing with his finger to the heart, 'be not broken, I think all will be well.' He was, dear Judge, a large-hearted man, as sympathetic as a child. His skill in surgery was not excelled, if it was equalled, by any one in this country. He has saved by discretion more limbs than most others have cut off. This is a terrible blow to me. We were only fourteen months asunder in our birth, and never severed afterwards farther than distance and duty severed us. I shall carry the shadow of this cross to my grave. He was in many respects a most remarkable man. But so it is. One is taken and another left. My heart is too full of sadness to say more. Love to all.

"Affectionately,

"WILLIAM PINKNEY."

Writing again soon after to Judge Huntington, who had meanwhile sustained a like bereavement in his own family, the Bishop thus condole with him, and touchingly alludes to his own sorrow :

"February 12, 1878.

"MY DEAR JUDGE : Your letter touched and grieved me deeply. I little thought that you would be so soon called to pass through the same bitter waters as have wellnigh flooded my soul. And yet I rejoice that you have such sweet and tender memories to soothe you, and such well-grounded hope that your loss is his gain. The loss at our time of life may not be repaired. There is a solitude in the heart that nothing earthly can fill ; a silence in the soul that no earthly music tones can break. Oh, my dear Judge, you have had heavy crosses to bear ; but still you have a sunlight of hope in all of them that is as rare as it is beautiful. Your brother's illness was about the same as mine. Rapid was the progress of disease. I rejoice to know that in your daughters and sons you have strong, loving hearts to

lean on, and in your grandchildren such eloquent dispellers of sorrow. These I have not.

"How strange it is! I look for my brother. His light, buoyant step, his cheerful tone, his every movement of the hand, are so visible that I look to the door and almost feel he will enter. He was coming this month to see me. In the room in which I am writing are lighters he made out of manuscript he destroyed, and on one or two of them I obtained information I needed in preparing his memoir, which is now in the printer's hands at New York. One is taken and another left. Well! so it is. There is no one living whose meekness and simple-hearted faith I so covet as yours. No life that has passed under my notice has given me so much of pleasure and warm approval. We are shadows, dear Judge. Only to-day I saw in the papers that William Welsh had dropped dead on a mission of mercy. He was a grand type of our redeemed humanity. For although he was not the man that drew men to him, he was a man of immense force in the Church work.

"I still hope I shall be able to get to see you in June for four days, including a Sunday. I wrote a sermon on 'wiping away all tears,' &c., and another on 'He saw them toiling in rowing,' and to you I wish to preach them. For they are in accord with your wounded heart and mine. Love from Mrs. P. and Mr. L., with deepest sympathy.

"Affectionately,

"HON. S. H. HUNTINGTON.

W. P."

The Bishop, in the letter he was accustomed to write to Mr. Corcoran on his birthday, touchingly alludes to this death of his brother:

"WASHINGTON, *December 26, 1877.*

"MY DEAR MR. CORCORAN: Though it will not be in my power to join you and the ladies at the Home, I desire to express to you my congratulations on the recurrence of another birthday, which I trust GOD in His goodness will crown with the richest blessing. The incense of the alabaster box which you have so often broken in this wearisome pilgrimage is still shedding over your pathway its sweetest fragrance. The memory of your loving deeds is calling down upon you a thousand blessings from those whose hunger you have fed and whose sad hearts you have cheered. But after all, my dear friend, it is the love that meets us in the manger and on the cross, the love that first sought us out and then enkindled in the heart the true love of our neighbor, which is the richest cordial of our souls.

"I was much obliged to you for calling on me, and was sorry that I was not at home to give you a greeting.

"A dark shadow has passed over me since I saw you last. In my brother's death I have sustained a loss I can never estimate. For twenty years we shared the same bed, and there was never a divided heart between us. And now that we are about to step from one year into another, I trust that brighter skies will be over you and the brighter sunshine of the three young hearts whom GOD has given you to keep fresh and glowing the loved ones who have gone before. I trust that the graces of the spirit, faith, hope, and love will acquire increasing strength each hour. There is a beauty in that yearly gathering at the Home. Some of the brightest and the saintliest have entered into their rest in Paradise, waiting the LORD'S own appointed time when they shall enter the house of many mansions. To know that you took them to your own house before the Saviour called for them is a source of the sweetest satisfaction.

"But I must not weary you. My heart is very sad.

"Affectionately,

"W. P."

This letter was followed in a few days by another :

“ December 29, 1877.

“ MY DEAR MR. CORCORAN : I had written you a letter on your birthday before I received yours so beautifully expressive of your sympathy. I was saying to Mrs. Pinkney how extraordinary Mr. Corcoran's signature is, and how I wish I could write so fine a hand. It is a great accomplishment.

“ I seem to have passed through a fearful dream. Three weeks ago and my brother was writing at this table in the room which I recently put up for him, and which is called by his name. He was then in the flush of health and full of earthly hopes. What a satire on the life that now is ! You have turned it to good account, my dear sir. I thank GOD that a life so precious to multitudes is lengthened out, and I pray that you may be long spared to guide, watch over, and direct your noble charities, which without your wise and judicious counsel might fail of the full increase of relief you designed to afford a suffering humanity. * * *

“ Thanking you for the letter so beautifully expressive of your sympathy.

“ Affectionately,

“ W. P.”

Some few months after the death of his brother, the Bishop issued a brief memoir, *in memoriam*, paying a just tribute to his professional and personal qualities. Upon sending a copy of the monograph to his friend, Dr. J. C. Welling, President of Columbian University, he received from him the following letter :

“ WASHINGTON, May 16, 1878.

“ MY DEAR BISHOP : I have very sincerely to thank you for your thoughtful kindness in sending me the touching and beautiful memoir of your noble-hearted and high-souled brother. I have read it, I need not say, with loving reverence for the writer, and with tender respect for the memory of him to whom you have paid this true and brotherly tribute—true, because it comes from the brother who knew him best, and brotherly, because to know him best was to love him most.

“ I shall have great pleasure in placing the bound copy of the memoir in our college library.

“ Yes, the great and good Professor Henry, at once the apostle and Nestor of American science, has fallen at his post. He was ready and waiting for the summons. He was a profound Christian as well as a profound philosopher. Let me rather say, he was profound in his Christian faith and experience *because* he was a profound philosopher. I speak from personal knowledge of his religious sentiments and opinions, as he always conversed freely with me on these high themes.

“ His death was as serene as his life was noble. It was my privilege to watch and wait by his side as he calmly yielded up his spirit into the hands of the ‘ faithful Creator,’ whom he loved and served.

“ To-day I shall help to bury his remains in the grave, and on the long *to-morrow* I shall wake to a sense of loss which will be to me irreparable. But let us be of good cheer, for the sorrows of earth are transient as well as its joys.

“ Ever affectionately yours,

“ JAMES C. WELLING.”

CHAPTER XXXII.

CONVENTION OF 1880.

It was apparent before the meeting of the Diocesan Convention of 1880, that certain matters connected with the action of the Standing Committee in the case of Mr. Wm. D. Martin, a postulant for holy orders, and that of the Rev. Herbert B. Smythe, deacon, a candidate for priest's orders, would be brought before the body. The prescribed testimonials in these cases, signed by the rector and vestry of Mt. Calvary Church, Baltimore, had been laid before the Standing Committee some months prior to the meeting of the convention. It was well known that the committee had declined to act favorably upon these cases, and had withheld the "certificates" of satisfaction and recommendation required by the canons to be presented to the Bishop for the admission of the one as a postulant, and of the other as a candidate for priest's orders.

It is no part of the purpose or of the province of the writer to enter on any discussion of the powers and functions of Standing Committees. As constituted under the general and diocesan enactments, with their duties prescribed and regulated by the canons, they form a co-ordinate department in the Church for administrations in certain matters which, by specific provisions, are committed to them for their independent action.

Their powers and functions preliminary to all ordinations to the sacred ministry are most important and responsible. No postulant for candidateship, and no candidate for holy orders can be received by the Bishop until, in either case, the party has presented to the committee certain prescribed testimonials, and has received from the committee a certificate of their approval and recommendation. They are also constituted as a council of advice to the Bishop whenever their advice is asked or needed. In all cases of ecclesiastical trial in the diocese, they are required to frame and make to the Bishop "a presentment" for judicial investigation by the ecclesiastical court. During a vacancy in the Episcopate they are empowered to act as the ecclesiastical authority of the diocese, and do all acts of administration except those of a strictly Episcopal character; also, during any prolonged absence of the Bishop from the diocese, they can act, under his rescript, as the ecclesiastical authority. Moreover, they have to act upon the papers of all Bishops-elect during certain intervals in the sessions of the general convention.

It is very clear, therefore, that they are vested with most sacred trusts, and are under the gravest obligations to be conscientious, fair, and faithful in all matters committed to them. While they may err in judgment, and be not free from prejudices, it is to be presumed that they will act with all due regard to law, and under the solemn sense of their responsibility to the Church.

By the constitution of the General Church it is required that in every diocese there shall be a Standing Committee. In Maryland there is the constitutional provision that the committee shall be composed of presbyters only, seven in number, elected by the convention at its annual sessions, to which body the committee "annually make report of their official acts." They are responsible to the Church and to the convention for their decisions and acts. If they are found or believed to have transcended their powers, or to have failed in their high trusts and duties, the membership of the committee can be changed by the convention at the annual elections. That is the only remedy which the Church provides for any real or supposed malfeasance in office. The old committee becomes a body defunct when the convention proceeds to consummate an election for the ensuing year: and the only way in which past grievances can be corrected and their avoidance in the future secured is by a reconstruction of the committee in its membership by the convention. As this power resides in the convention so in that body rests the ultimate responsibility.

It was, therefore, entirely proper for those in the diocese who believed that the Standing Committee had exceeded their powers and failed in their duty in certain cases which had been before them, during the year for which they had been elected, to call attention, prior to the meeting of the convention, to the matters complained of, and recommend a material change in the membership of the committee. This was done in a circular issued by "a committee of gentlemen, representing an influential meeting both of the clergy and laity of the city of Baltimore." The circular was plain and strong in its statement of the facts, as they were understood. It was entirely respectful in tone. It claimed to be issued, as they declare, "simply because we feel that a principle vital to the peace and prosperity of the Church is at stake in this matter." The circular was entitled "An Appeal for Justice and Fair Play in the Diocese of Maryland," and was addressed "to the members of the Protestant Episcopal Church in the Diocese of Maryland, and more especially to the clerical and lay deputies to the convention of the Church about to assemble in the city of Baltimore." The circular presented the names of four new members to be voted for in the committee.

It was clear, therefore, that the floor of the convention would become the arena for a disturbing contest touching this matter.

The writer refers to it here, and subsequently to a similar case of graver character, only so far as Bishop PINKNEY, in his office as bishop and in his position as the presiding officer of the convention, became connected with these cases and a like case that occurred in the year preceding the session of the convention in 1882. The writer does not pretend to sit in judgment upon the acts of the committee or on the proceedings of the convention. All that he is called to do is to present the facts as they bore upon the administration of the Bishop in the line of his duties as bishop and as the president of the convention.

On the first day of the session of the Convention in May, 1880, Mr. Bernard Carter presented a memorial* from the rector and vestry of Mt. Calvary Church, Baltimore, the purport of which was understood to be to "reflect" upon the Standing Committee for their failure to act favorably upon the applications of these gentlemen, already referred to, whose testimonials from the rector and vestry of that church had been before the committee.

This memorial was ruled out of order by the president on the ground that it was calling into question acts which came specially and exclusively within the province of the Standing Committee and over which acts the convention had no power or control. A somewhat fuller statement of the Bishop's ruling is contained in the report of these proceedings in the *Baltimore Church News* to the effect that the Bishop "stated that the Standing Committee, against whose action this memorial was directed, is created by a canon over which this convention has no power; it is clothed with functions which this convention cannot touch; it is called to exercise a discretion with which the convention cannot interfere; and the whole subject therefore was out of order."

Mr. Carter appealed from the decision of the chair, called for a vote by orders, and was proceeding to debate the appeal when he was called to order by a lay delegate. The chair decided that debate on the appeal was not in order. A motion was made to lay the appeal on the table, and, pending this motion, the convention adjourned by a vote of *ayes* and *noes*. On the morning of the next day, Mr. Carter rose to "a question of privilege," and stated that "the uniform practice of the convention had been to debate an appeal," and that such was the uniform parliamentary usage.

The Bishop adhered to his decision, and declared the proper business then before the convention was the motion to lay the appeal on the table; and so the appeal was laid upon the table by a majority of both orders.

In 1880 there was no rule of order prescribing *the time* for the

* See Journal of 1880, p. 39.

Standing Committee to make their official report to the convention.* But as twelve o'clock noon of the second day of the session is the time appointed for going into the election of the Standing Committee for the ensuing year, the proper time for such report would be somewhere previous to the election of the new committee. At this convention, the report of the committee did not get before the body until *after* that election; and hence it was the report of a committee which had in fact already ceased to be in life and tenure. However, at the evening session of the second day, the report was presented to the convention, in which there was no reference or statement respecting the action or non-action of the committee in the cases of Messrs. Martin and Smythe. It was moved by a clerical member of the convention that the report be recommitted to the committee "for a report of all their official acts;" for which, as a substitute, by another clerical member, it was moved "that the report of the Standing Committee be recommitted, with instructions to report their proceedings in the case of Mr. William D. Martin and the Rev. Mr. Smythe, and the reasons for their action."

While these motions were under consideration, a clergyman, who had been a member of the committee for that year, stated that "it had been the custom and the invariable usage, since I have (he had) been a member, to record everything of positive action that was done. When matters were brought before us, unless some positive action was taken regarding them favorably, it was expected that no notice of them should be taken in our reports."

At this stage a motion was made by a clerical member "to lay the whole matter on the table," on which motion a lay delegate called for the vote by *ayes* and *noes*. Pending action upon this motion, the convention adjourned. On the next day when the motion to lay on the table came up, "in answer to an inquiry from a delegate, the chair ruled that if the motion to lay on the table was carried, it would carry the whole subject." The motion to lay on the table was carried by a vote of *ayes* and *noes*.

On the last day of the session with the view of obviating like sources of complaint touching the acts of the Standing Committee, a clerical member offered the following resolution, which was adopted and referred to the committee on canons, to report at the next convention (1881):

"*Resolved*, That the *Standing Committee*, in case of their refusing favorable action upon papers submitted to them, and not withdrawn by those presenting them, shall report to the convention such refusal, and the reasons, so far as they think best, upon which such refusal is grounded."

* By a new rule of order the Standing Committee make their report on the first day of the Session.

Just before the final adjournment in 1880 the Rev. Dr. Thomas Richie, of New York, who, as professor in the General Theological Seminary, retained his seat as a member of the body, presented a protest signed by himself and others, both of the clergy and laity, against the action of the convention in its "refusal to receive the memorial presented by the rector and vestrymen of Mt. Calvary Church;" and was proceeding to discuss the purport and grounds of the protest, when it was moved by a clerical member "that the paper be not received." For this motion a lay delegate offered "as a substitute, that the paper be printed in the Journal." This substitute was lost, and the motion that the paper be not received was carried by a vote of *ayes* and *noes*.

So amidst much confusion and excitement the Convention of 1880 adjourned *sine die*.

In order to complete the narrative of proceedings connected with the Standing Committee agitation, it is necessary to refer to what took place in regard to it in the Convention of 1881, and also in that of 1882, when all further contests about the matter ceased.

The reference to these occurrences and the correspondence that grew out of them is made, not to revive any old feeling of discord and contention in the diocese, but simply to state, without comment, the facts as they bore upon the administration of Bishop PINKNEY in his Episcopal office.

The committee on canons, to whom had been referred the resolution of the last day of the session of 1880, made their report in 1881, as follows:

"That after careful study of the subject, they are convinced that such action is not desirable, for the following reasons, viz:

"1. In the first place, it would create, *in the public mind*, conjectures unfavorable to the applicant.

"2. Again, it would occasion, *in the convention*, needless and invidious discussions.

"3. Again, it would tend to foment and foster jealousies and rancors *in the Church*.

"4. It would array the authorities of the diocese in unnecessary antagonisms, and so complicate the administration of the diocese.

"5. It would seem to reflect upon the competency and fidelity of the Committee, and to question the wisdom of the Church in constituting them the judges of the fitness of the postulant to be admitted as a candidate for Holy Orders.

"6. A very serious objection to such a change is also to be found in the fact that it would compel each member of the Standing Committee to give his own views and reasons for action in every case; and so we should have as many explanations as there are members of that committee. We should see the convention becoming the arbiter, in matters assigned by the general and diocesan canons of the Church to a body especially clothed with authority to determine qualifications in morals and doctrine.

"We would further refuse the change proposed, because it would prepare the way for a gradual invasion upon the province of the Standing Committee

in all their functions, as a council of advice to the Bishop; and would be in opposition to a well established, and, for the most part, happy usage. It would be opposed to the prevailing practice of the Church in other dioceses; and there is nothing, in the opinion of the committee, to warrant the proposed change, which would be attended by such advantages as to compensate for the above-named evils. They therefore recommend the adoption of the following resolution, and ask to be discharged from the further consideration of the subject."

Their resolution was, "that the amendment to the canon on the Standing Committee be not adopted." For this resolution a *substitute*—the original resolution referred to the committee—was offered, but did not prevail: and after a motion to recommit the matter to the committee, "for report next year," the whole matter was laid upon the table.

The matter, however, came up again towards the close of the Convention of 1881, in a somewhat modified form under a resolution offered by a clerical member, "that it is desirable, whenever the Standing Committee shall find it necessary, to refuse consent to an applicant for admission as a candidate for holy orders, or for ordination to the priesthood, that they should give a reason, or reasons, for their refusal to the applicant and to the Bishop:" and this resolution was referred to the committee on canons to report to the Convention of 1882.

When the Convention met in May, 1882, the committee on canons presented their report upon the resolution in regard to the Standing Committee that had been referred to them at the close of the Convention of 1881. The report was signed by four of the five members that constituted the committee, and presents so fully and strongly the grounds on which they declined to recommend any action by the convention in the matter that the report is transferred to these pages:

"The committee on canons, to whom was referred the resolution (on page 66 of Journal of 1881) stating that it is desirable, whenever the Standing Committee shall find it necessary to refuse consent to an applicant for admission as a candidate for holy orders, or for ordination to the priesthood, that they should give a reason, or reasons, for their refusal to the applicant and to the Bishop, respectfully report that on inquiry they find that the record of proceedings of the Standing Committee contains all the positive action of the committee, and is accessible to those who have a right to know what the committee may have done upon any question. The reasons for such action are never given as a part of their proceedings. In fact, they may be as various as the members of the committee. While one member may think the action of the committee was based upon the causes which seem to his mind to have been conclusive, the others may have reached the same result from very different causes. In legislative bodies, when in executive session, no member is permitted to tell what has taken place, unless the injunction of secrecy be removed by a vote of the body, which wise and salutary provision enables members to be more open and free in their discussions than would otherwise be the case; and matters of a confidential character, made known in bodies of this description, are regarded as privileged communications.

"There is no more reason why a Standing Committee should be required to state the reasons which influence the minds of the members than a political body of the character to which reference has been made.

"The canon of the general convention on the subject provides that the Standing Committee shall be a council of advice to the Bishop. They shall be summoned on the requisition of the Bishop whenever he shall wish for their advice; and they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

"The committee have not been able to learn that the Standing Committee has withheld from the Bishop any information desired by him in regard to applicants for admission to holy orders, or for ordination to the priesthood, or even to the diaconate, to which the resolution does not refer; and they are unwilling to believe that when such close and intimate confidential relations exist as between the Bishop and his council of advice, any information proper to be known would be withheld; while in regard to applicants, the committee think that it is not proper that a feeling of distrust should be fostered in their minds against the officers selected by this convention to discharge the delicate, and at times, painful, duties imposed upon them. They should rather be taught that, though unexplained, some good cause must exist for their action which, if the good of the Church required it, will in the wise discretion exercised by the committee be made known to them. The committee are of opinion that no legislation is needed on this subject, and submit the following resolution:

"*Resolved*, That the committee be discharged from the further consideration of the subject."

For which resolution a clerical member offered, as a *substitute*, a resolution to the same effect as that against which the committee had reported, but with the additional clause that "whenver the Standing Committee shall decide that a testimonial is not satisfactory, they shall give to the party, or parties, signing such testimonials a reason, or reasons, why the testimonial is not satisfactory." Upon the question being taken on this substitute after discussion, it was lost by a vote of orders, and the committee on canons stood discharged from the further consideration of the subject.*

The matter, however, was still before the convention in another form. Immediately after the report by the Standing Committee of their official acts had been read by the secretary, on the first day of the session, a resolution was offered by a clerical member and carried, "that the report of the Standing Committee be referred to a committee of two clergymen and one layman, to report to this convention," to which was added afterwards a resolution that "the committee of three," on the report, "be authorized to have access to the minutes and records" of the Standing Committee, and report on the next day. The majority of this committee (one clergyman and the one layman) reported on the next day that upon examination of the report of the Standing Committee with its book of records, they found "that the committee had substantially reported to the convention all its official

* See Journal of 1882, pp. 37 and 46, and pp. 56, 58.

acts during the past year, as contemplated by the canon of the diocese in such case made and provided." They therefore asked to be discharged from the further consideration of the subject. The other clerical member presented a minority report to the effect that the Standing Committee had failed to "keep a faithful record of all their proceedings" as required by the canon, and in the report of their "official acts" had failed to include their "action, negative in form," in relation especially to a candidate for holy orders, whose case had "awakened deepest interest throughout the diocese."* To this minority report were appended the following resolutions:

"Resolved, That the Standing Committee are respectfully requested, in their annual reports to the convention, to give more exact and careful statements, and names and dates.

"Resolved, That by the words, 'their official acts,' in the canon of 1876, directing them to report, are to be understood that all acts (save such as in formal council of advice with the Bishop may be counted confidential) and proceedings are to be included, whether in form they be negative or affirmative.†

By the negative action of the convention, at the close of the second day of the session, these resolutions failed, and the discussions touching the Standing Committee terminating with, as is usual in such cases, disappointment on one side and satisfaction on the other.

These occurrences were of a very exciting and disturbing character. They are here so fully referred to because grave exception was taken to the rulings and declarations of the Bishop as the presiding officer of the convention. In the one case of deciding that "debate upon an appeal was not in order," the president of the convention undoubtedly erred. The questions which arose on points of order were somewhat perplexing; and a presiding officer not versed in parliamentary matters is, on the spur of the moment, liable to make decisions that may not stand the test of strict parliamentary law or usage. Bishop PINKNEY did not claim, as he said, to be "infallible," and it is well known that, in his desire to be fair to all, he frequently allowed a freedom and range of debate not accordant with strict parliamentary rules, and not always respectful to himself. In more instances than one, Bishop Whittingham, whose ability and force as a presiding officer were so marked, was thought by some to have exceeded the powers of a presiding officer, and to have erred in his decisions in certain cases. And it is entirely within the province of a legislative body to decline to receive a memorial or protest, when there is ground to believe that such a paper reflects upon the legitimate acts of the body, or calls into question the acts of a co-ordinate depart-

* See Journal, 1882, pp. 52, 53.

† The case of Mr. Hutchins Chew Bishop.

ment over which, as in the convention, there was no power beyond that of continuing to elect, or refusing to elect, its members under the provisions of the canons. Whether it is well and wise in certain cases to decline to receive such papers, the body must determine for itself under its own responsibility. This was notably the case in the General Convention of 1862, when Bishop Hopkins, of Vermont, in the House of Bishops, and Judge Chambers, of Maryland, in the House of Deputies, offered protests against certain acts, respectively, of those bodies. Their protests were not received and could not be recorded. A legislative body is not criminated by such acts.

Notwithstanding the agitations touching their acts of the preceding year, the old Standing Committee, without any change in the membership, was re-elected by the convention for the ensuing year. An effort was made to change the composition of the committee by the presentation of four new names to be voted for, but without success.

It was felt and claimed by the parties aggrieved that, by the acts of the Standing Committee in these cases complained of, and by the course of the convention in its refusal to take any action in those matters, and by the re-election of the same members to constitute the committee, a great wrong had been inflicted upon the gentlemen whose testimonials had been before the committee, and upon the rector and the vestrymen of the church, by whom those testimonials had been signed and presented.

On the other hand, it was claimed that by their powers and responsibilities under the canons, the Standing Committee was not a mere perfunctory body, to act as the simple medium of transmission of certain statements laid before them; that in the solemn testimonials which they themselves were to give respecting parties seeking the privilege of becoming, in the one case, a postulant, and in the other a candidate for holy orders, it was necessarily implied that they were to exercise such consideration and judgment as to the nature and sufficiency of the testimony before them as would enable them to say that they believed the persons worthy to be admitted as postulants, or candidates for holy orders. Otherwise, it was perfectly nugatory to have them interpose in any way between such postulants and candidates and the Bishop.

And if, at the close of the year for which the Standing Committee was elected, it was found or believed that in any cases the committee had acted from misjudgment, or from partisan feelings and prejudices, then, when nominations at the time of a new election were to be made, it was competent on the part of any person or persons making such nominations, to state on the floor of the convention the grounds on which they were made. This would seem to be the only way by which real or supposed wrongs could be rectified.

Throughout those contests, Bishop PINKNEY abstained from pronouncing any opinion upon the course of the Standing Committee in these matters. He received their action as final in the cases. He had no right to interfere, and no power to control or change the acts of the Standing Committee.

Intense interest, with no little excitement, was imparted to these proceedings of the Convention of 1882, by the fact that, during the preceding conventional year, the Standing Committee had declined to act favorably upon the case of Mr. H. C. Bishop, a colored candidate for deacon's orders, whose testimonials had been laid before the committee. These testimonials, as required by the canons, were one from the rector and vestry of Mt. Calvary Church, and one signed by the Rev. Dr. Hodges, rector of St. Paul's, Baltimore, and by the Rev. Dr. Richey, professor of ecclesiastical history in the General Theological Seminary, N. Y. Mr. Bishop had been a candidate for orders for the three years required by the canons, and had completed his course of studies for the ministry at the General Theological Seminary. There were no charges or imputations against him as to his religious and moral character and life. It seems to have been with the Standing Committee solely the question as to the sufficiency of the testimonials before them, to justify them in giving the required certificate to the Bishop for his ordination.

In reply to Mr. H. C. Bishop's application to the Standing Committee to know what action had been taken in his case, he received the following letter from the secretary of the committee:

“ST. BARNABAS RECTORY,

“BALTIMORE, *December 29, 1881.*

“MR. H. C. BISHOP.

“DEAR SIR: In reply to your note of the 28th, asking what action the Standing Committee took upon your application to be recommended to the Bishop for admission to the holy order of deacon, I send you a copy of the preamble and resolution passed:

“‘Whereas, Title I, canon 6, section 4, subsection 5, requires the Standing Committee, in recommending a candidate for ordination to the diaconate, to certify, their names being thereunder written, that the candidate hath laid before them satisfactory testimonials that for the space of three years last past he hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and

“‘Whereas, The testimonials laid before the committee by Mr. Hutchins C. Bishop, that he hath not, for the space of three years last past, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church, are not satisfactory; therefore,

“‘Resolved, That the Standing Committee decline for the present to proceed to recommend Mr. Hutchins C. Bishop for ordination to the diaconate.’

“As we keep no record of discussions, I do not feel justified in undertaking to give the reasons for the passage of the above resolution.

“I am, yours truly,

“A. P. STRYKER.”

The Rev. Calbraith B. Perry, one of the clergy of Mt. Calvary Church, under whose pastoral care Mr. H. C. Bishop had been placed, addressed a letter to Bishop PINKNEY deploring the act of the Standing Committee, and asking of the Bishop what course Mr. H. C. Bishop should pursue under the circumstances of his case.

The reply of Bishop PINKNEY to this letter is given because it very clearly and strongly defines his position as Bishop, with regard to the action or non-action favorably of the Standing Committee on all such matters as canonically and exclusively came before them for determination in their department. His letter is as follows:

“REV. CALBRAITH B. PERRY.

“REV. AND DEAR BROTHER: It is not my province to sit in judgment on the action of the Standing Committee, a body called to act under law, and in entire independence of the Bishop. They have a discretion in their action vested in them by the general convention, and I have no power of supervision. I am not admitted to their council board, nor should I be. You must therefore see, upon further reflection, that your reference to me in this juncture is altogether out of place. I endeavor to keep within my province, and should esteem it a gross infraction of my rights if in any action of mine appeal should be made to them. What I could not tolerate in them or others in matters strictly Episcopal, I could not do in matters placed by law in the jurisdiction of others.

“Respectfully yours,

“W. PINKNEY.

“*Bishop of Maryland.*”

Again, subsequently in a letter to the Rev. Mr. C. B. Perry, the Bishop more fully expresses his views and sentiments, as will be seen from the following paragraphs from a letter to him, dated January 19, 1882:

“Now, my dear brother, what the law makes obligatory on me I always endeavor to perform; but in a case where the constituted authorities are empowered in their sole discretion to do a thing that affects a candidate for orders, and do take action thereon, what direction or guidance can I give, unless it be to counsel him to abide in patience? That needs no counselling. It is not for me to presume that he suffers unjustly, for that would be to invade the sole prerogative of others, nor would it become me to make a still further presumption, viz., that what has been done has not been well done in the interest of the Church, for that would be a not less unwarrantable invasion of prerogative.

“I have sympathy for him because of the action of the committee, deemed necessary by them, and have expressed it. All in trouble have my sympathy.

“In the present case the committee are made by law judges of the discretion they are called to exercise, and with them it must rest. I am still clearly of the opinion that I, as Bishop, have no right to say more, or do more, than I have said and done.”

CHAPTER XXXIII.

INHIBITION OF REV. MR. MORTIMER—CASE OF MR. W. R. WEBB. 1880-'82.

VERY SOON after sole jurisdiction devolved upon him by the death of Bishop Whittingham, Bishop PINKNEY felt called upon to exercise his Episcopal authority by an official act which, while it subjected him to severe strictures from some, was regarded by others as a wise and proper exercise of his Episcopal prerogative. Towards the close of the calendar year 1879 he issued an order *inhibiting* the Rev. Alfred G. Mortimer, of the Diocese of Pennsylvania, from officiating within the Episcopal jurisdiction of the Diocese of Maryland.

The Rev. Mr. Mortimer had been ordained to the ministry of the Church in England. Upon his removal to this country he became connected for some years with St. Clement's Church, Philadelphia. St. Clement's was noted for its high ritualistic teachings and practices. Its rector, the Rev. Mr. Prescott, belonged to the "Order of St. John the Evangelist," which order, under the three vows of "poverty, celibacy, and obedience," had been established in England some years before, by Father Benson, of Cowley. Under these vows and the rules of the order the members devoted themselves to what was designated the "religious life," to conducting revival missions and to holding clerical retreats.

The ritualistic practices in St. Clement's Church had created considerable excitement in the Diocese of Pennsylvania, had been matter of complaint and of action in the convention of that diocese, and had called forth from Bishop Stevens an admonition to discontinue them as, "in my (his) judgment, irregular and injurious to the peace and welfare of the Church."*

When the Rev. Mr. Mortimer came to Baltimore, in the Advent season of 1879, upon the invitation of the rector of St. Luke's Church to be "the assistant minister," he brought no "Letter Dimissory," the official transfer required by the canons, to the Bishop of Maryland. It appears that he did not belong to the Order of St. John the Evangelist, but having been connected, if not identified, with the objectionable ritualistic teachings and practices in St. Clement's Church, Bishop PINKNEY considered himself justified under the canons † in issuing an order inhibiting

* See report of Committee of Inquiry, p. 36.

† See Digest, title i, canon 14, § ii, and § vii, subsections 1 and 2; also title ii, canon 3, § ii.

or prohibiting the Rev. Mr. Mortimer from officiating within the Diocese of Maryland. Before doing so, however, with his accustomed care and considerateness he held an interview with Mr. Mortimer, and called his attention to the proceedings of the diocesan convention of Pennsylvania, on the report of a committee of that body touching the matters of St. Clement's Church, and also to certain appendices attached to and printed in the Journal. In a letter to Bishop PINKNEY, dated the 17th December, 1879, Mr. Mortimer entered upon certain explanations touching his own views and practices and concerning the action of the convention of the Diocese of Pennsylvania in the matters complained of. As Bishop PINKNEY was not satisfied with the explanations given, and as Mr. Mortimer brought no "Letter Dimissory" from his diocesan, the Bishop issued the order of inhibition. This act of Bishop PINKNEY's created no little excitement in the Church, gave grave offence in some quarters, and was pronounced by the rector of St. Luke's, in giving the notice of the inhibition to his congregation, to be "unwise, unkind, uncharitable, and unjust."

Episcopal acts, as they come canonically within the sphere of those discretionary powers which a Bishop may exercise, will be criticised, and will be approved or condemned by the parties in the Church, from their respective standpoints. The Bishop must take that responsibility, and Bishop PINKNEY did not hesitate to do so. He believed that his act was justifiable under the canons of the Church, and that it was his duty, not only under the canons, but by the vow at his Episcopal consecration, to be "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to GOD'S word; and both privately and openly to call upon and encourage others to do the same." * Acting under the solemn sense of his responsibility to the Church and clear in his own convictions of duty, he was prepared to abide the consequences, whatever they might be, in respect to the judgments of others concerning his act.

In Bishop PINKNEY's judgment, the case of the Rev. Mr. Mortimer was a very plain and clear one. He was invited to become "the assistant minister" of a church in Baltimore; he brought with him no "Letter Dimissory," as required by the canons; he labored under certain imputations respecting his teachings and practices in the Diocese of Pennsylvania. In the exercise, therefore, of a lawful discretionary power under the canons, the Bishop issued the order of inhibition.

It may be well to state for the information of those, other than the clergy, who are not versed in the canonical regulations respecting the ministry of the Church, that every clergyman must hold his ecclesiastical connection with some of the dioceses of the General Church through the Bishop, or the ecclesiastical author-

* Consecration office, prayer book.

ity of the diocese in the case of a vacancy in the Episcopate. In passing from one Episcopal jurisdiction to another to engage in stated or permanent ministrations, he must take with him the required "Letter Dimissory," else he cannot be received, or be recognized as rightfully and canonically engaged in such ministrations within the Episcopal jurisdiction. The canonical requirement, however, has never been considered as disallowing such occasional ministrations as circumstances may call for, and mutual fellowship in the one Church may render desirable, in the case of a clergyman passing from one diocese to another, or briefly sojourning in any one of the dioceses; though even in the case of a clergyman coming temporarily into any diocese, if under imputation of having elsewhere been guilty of any crime or misdemeanor, by violation of the canons or otherwise, or shall misbehave in any of these respects, the Bishop may forbid him to officiate in said diocese.* Even where "Parochial Missions"—which have recently been conducted in several of the dioceses—are to be held by clergymen, as "missioners," not canonically connected with the diocese, it is in such cases proper, if not necessary, that consent should be given by the Bishop, or the ecclesiastical authority, for such extraordinary services.

Bishop PINKNEY was himself, in one instance, while yet a presbyter and rector of Ascension parish in Washington, brought into very unexpected collision with Bishop Meade, of Virginia, by only an occasional ministration in that diocese. It led to quite a long correspondence between the Bishop and the rector of the Ascension. The circumstances were, briefly, these:

In the church congregations in Washington quite a considerable number of the members, holding office under the General Government, or temporarily resident in the city for public business, still retain their legal residence in the States from which they come, and only temporarily withdraw from their former parochial connections. Among Dr. PINKNEY's parishioners in Washington were several such members and families. During summer and in vacation time they were accustomed to go to their homes. One of such families persuaded Dr. PINKNEY to go with them for a short recreation into Virginia. The parish in which was their home residence was vacant, had been vacant for more than a year, and had no other services than those of a lay-reader. At the solicitation of his friends, and with the approval of the vestry so far as its members could be consulted, Dr. PINKNEY consented to hold a service and preach, and also to administer the holy communion, which had been celebrated in the church only once during the year. It never occurred to him for a moment that by holding such services he would be giving offence in any quarter. But Bishop Meade, hearing of these ministrations and being under

* Title ii, canon 3, § 2.

some misapprehension of the circumstances, took exception at what Dr. PINKNEY had done, and wrote to him complaining specially of his having administered the holy communion without previous consultation with him (Bishop Meade), as *he* was standing somewhat in the relation of pastor to that vacant parish. Dr. PINKNEY very fully explained to the Bishop the circumstances under which he had acted, and after some correspondence between them the matter ended. It is well known that Bishop Meade combined with his ardent evangelic views and his zealous labors a very determined sense of what he conceived to be the Episcopal prerogative.

It was very gratifying to Bishop PINKNEY to receive, soon after his act inhibiting the Rev. Mr. Mortimer, the following strong and emphatic letter, unsought, from the Rt. Rev. Bishop Kerfoot, of Pittsburgh:

“PITTSBURGH, PA., *January 1, 1880.*

“MY DEAR BISHOP PINKNEY: A Happy New Year! though it is the opening of a year of anxious care to you. May GOD give you full grace for it all!

“I have felt impelled, since the papers have told us of your official act about the clergyman inhibited by you, to send you a word of sympathy and encouragement. We Bishops owe this to one another. I more and more see that canons and trials are not to be effectual means of protecting the Church from errors. The Church’s defence must be found in the *Bishop’s* office and action; and in his refusal to let his office be made, by *inaction*, the silent, though unwilling, instrument with which others work evil. All men must have free use of all the rights that canons recognize. But if presbyters use up all their scope to teach and to guide worship as they think right, the Bishop must not be required to limit his official duty and right to control and guide merely what canons *command* him to do. He must meet error early, and check its encroachments, as his conscience and discretion direct, by such use of his office as guide and protector of the Church in his diocese as that office requires, keeping, of course, within the canonical limits and means. The license on the one side must not be limitless, while the duty on the other be made impracticable. The Bishop must incur the responsibility of checking error. That is part of his office.

“In 1876, I forbid a young presbyter rector permitting a presbyter of this misleading school to officiate in any way in his cures in my diocese. The one thus inhibited was then not yet canonically received into any of our dioceses. He was yet ‘foreign.’ In that case (and I do it in every grave case) I took counsel. I think that an able lawyer is essential to keep us from mistake of law, civil or canon. May GOD give you wisdom and the right will in all your task! I believe that the Bishop’s office, as *private* counsellor and reprove, then, if need be, rebuking openly; and then waiting for the sound public mind of his people, will accomplish very much—all that the Church needs. But the Bishop must be efficient and not misunderstood. I know that Bishop Whittingham distinctly condemned the things we agree in censuring. He made his judgment known to the men who would not make their reverence and obedience practical and actual. I can readily see that *your* duty may be the more urgent now. I am, my dear Bishop, faithfully,
“Your friend and brother,

“J. B. KERFOOT.”

Following not long after the act of the inhibition of the Rev. Mr. Mortimer by Bishop PINKNEY several other cases arose which

caused great dissatisfaction on the part of many with the diocesan administrations, and for several years kept the Church in the diocese in a state of very painful excitement. Reference here is only so far made to these cases as either directly or indirectly Bishop PINKNEY became personally or officially connected with them. Nor could they be kept wholly out of the diocesan convention, which for some two or three years was greatly agitated by the dissensions growing out of them.

The rejection, or rather the declining for the time, by Bishop PINKNEY to proceed with the ordination of Mr. W. R. Webb, a candidate for holy orders, was deemed by some as an extreme, if not unjust, exercise of the Episcopal prerogative. The case of Mr. Webb was undoubtedly one of disappointment and hardship. It came as one of those experiences in the Church, as in human life, not unusual. On the one side a grievance was felt in failure for a season to accomplish a worthy and desirable end; and on the other there was a strict sense of high obligation to conscience and duty which interposed to delay, but not ultimately thwart, the sought-for object. In such cases there may be equal sincerity and conscientiousness, and yet for the time and under the circumstances the results may be equally regretful and disappointing. So it was in this case. A simple statement of the facts is all that is necessary. It appears that Mr. Webb had been a candidate for holy orders for the full length of time required by the canons; he had pursued a three years' course of study at the General Theological Seminary; he had passed the examinations before the board of examining chaplains for the diocese; his testimonials had been signed by the Standing Committee, and the preliminary arrangements had been made by the Bishop for his ordination. Under the canons the Bishop is required to personally conduct the final examinations before proceeding to ordain.* For this purpose he requested the presence and assistance of two well-learned and faithful presbyters of the Church.† For three successive hours, under the examination, the answers of the candidate to the Bishop and his assisting presbyters were so unsatisfactory that the conviction was forced upon them that the young man held such erroneous views touching the doctrinal standards of the Church and her authorized provisions for priestly administrations in the sacred offices, that they could not conscientiously pass him as a candidate possessing the proper qualifications for admission to the sacred ministry. The Bishop therefore declined to ordain; and the assisting presbyters, under their signatures to the papers which they presented to the Bishop, declined to recommend the candidate for ordination. The Bishop, if he had been satisfied as to the fitness of the candidate, could have proceeded to ordain

* Digest; title i, canon 4, § vi.

† The Rev. Drs. William L. Hyland and J. H. Elliott.

without the concurrence of the assisting presbyters. In such cases the Bishop performs a duty imposed upon him by the Church; and he is responsible for its faithful discharge. He may err, indeed, but how else can he act than under the solemn and conscientious sense of his responsibility? The final determination rested with himself; and he decided to postpone the ordination, for it was not an absolute rejection of the candidate.

In the excited state of Church feeling in the diocese at the time, it was then and subsequently charged in publication, that the young man had been "treated with needless severity," and "with an apparent spirit of *evasion* and unfairness."

On the contrary, in an unpublished letter written by one* of the two clergymen who assisted the Bishop in the examination, giving a full and explicit account of the circumstances, it is expressly and positively declared "that the Bishop did not reject the young man absolutely;" "dealt as kindly and gently with him as possible;" did not regard "his case finally and summarily disposed of;" and "recommended him to study approved authors, revise his views, and in the end reach the object of his desires."

Afterwards, Bishop PINKNEY, in response to a letter from the young man's rector touching his case, states:

"In the examination I held, I asked the assistance of two learned and able clergymen, as the canon required. I considered them representative men. The examination conducted was mine, not theirs. It was fairly and most liberally conducted. I was not satisfied, and, in the judgment I formed, I was strengthened by their joint testimony."

The Bishop, moreover, stated that—

"There was a tender proffer of a second opportunity for revision of study and correction of doctrine."

But apart from such affirmative and positive statement of the case, the well-known character of the Bishop for gentleness and kindness in all his personal and official relations with others, and the high standing of the two presbyters who were present and assisted in the examination, would surely warrant the belief that both he and they earnestly and conscientiously sought to discharge the duty devolved upon them with fairness, with kind consideration, and with due regard to the requirements of the canon under which they were acting.

Perhaps under other than the then existing state of things in the diocese this case would have attracted little attention, and would not have called forth any severe animadversions and strictures.

It is to be added that the young man declined to present himself for any subsequent examination for holy orders, withdrew from candidateship in the Diocese of Maryland, and sought and obtained candidateship and ordination in another diocese.

* Rev. Dr. Hyland.

CHAPTER XXXIV.

CONVENTION. 1881-'82.

THE Convention of 1881 continued to be agitated by the questions touching the Standing Committee that had been raised and considered in the Convention of 1880. They came up under the report of the committee on canons on a certain resolution that had been referred to them at the preceding annual session. Matters had quieted to some extent, though there was still an under-swell of agitation and discontent, and a fixed purpose on the part of some to secure, if possible, some action by the convention by which the Standing Committee would be required to report all their official acts and their *non-acts* in certain cases, with the reasons therefor. The action of the Convention of 1881 and also that of the Convention of 1882 touching this matter, have been already given in the preceding chapter.

The Bishop, in his address, refrained from any allusion to these disturbing questions. His position and views were well understood. He lamented the agitations that grew up respecting the course of the Standing Committee in the matters complained of. He had not in any way interfered with their province, functions, and powers under the constitution and canons of the Church. He had explicitly explained himself touching those points. He expressed no opinion as to whether the committee had erred or acted wisely in the matters that had been legitimately before them. It was in the power of the convention to change the constitution of the committee in its membership at any annual election, if the body saw fit to do so. He thought it his duty as the presiding officer of the convention to keep the proceedings and debates, as far as he could, within the rules of order, and only so far forth to interpose for the protection of the Standing Committee as their co-ordinate position in Church administrations required.

The Bishop opened his address at the Convention of 1881 with a note of sadness. There had been during the year an unusual number of deaths among the clergy and prominent laymen of the diocese. No less than *five* of the clergy and *seven* of the laity had been called to the rest of the faithful; to all of whom the Bishop paid just tributes in commemoration.

Among those deaths there were two that called for special memorial mention—the one that of the Rev. Dr. James A. McKenney; the other, that of John Henry Alexander, LL. D. They were both native Marylanders like himself, and, while prominent

in the councils and work of the Church, they were at the same time his warmest and closest personal friends.

A Bishop's life is much interwoven with other lives. It is so, indeed, more or less, with all lives; but a Bishop in the Church of GOD is brought into special and very close relations with others, not only in his personal friendships, but also in his pastoral and paternal character, in his counselling offices, in his supervising government, in the weighty charge of his responsibilities. He feels that his life is very intimately and sometimes most tenderly interwoven with other lives; and as his early friends and old associates were summoned to go before him into the rest and joy of the LORD, and as men came up to work with him as fellow-helpers in the Gospel and the Church and were called to go forth to meet the reward of true and laudable service from the Master, the Bishop thought that it was due to the memory of the just to render the tributes of loving and grateful remembrance. Hence whenever any sorrow or bereavement came to any family under his pastoral charge he was sure to send a letter full of tender reminiscences and of the sweetest consolations of our holy religion; and afterwards throughout his Episcopate, as one and another of the brethren passed away, he never failed to make touching record of their character and services.

These memorial tributes by Bishop PINKNEY were not mere words, of course, but genuine expressions of heart-felt convictions; and they are, in several instances, transferred to these pages because they show how fully he could appreciate all real excellence, and all that was beautiful and true and lovely in the lives of others.

The Rev. Dr. James A. McKenney had been for more than fifty years an honored presbyter of the diocese. Educated and trained in the old Anglican theology, he was, as a High Churchman, exceedingly tenacious of the doctrinal teachings of the Church in her standards of faith, and of her whole system of worship, order, and discipline, and yet most practical in the enforcement of the strictest duties of the Christian life. To him, as well learned, and as having much experience in Church matters, the Bishop was wont to have recourse for counsel and conference. Dr. McKenney ardently reciprocated the Bishop's love and friendship. The beautiful consistency of his Christian character and life, and the cultured refinement of his manners, made him a most congenial friend. For many years he was a member of the Standing Committee; and at times, in the absence of the Bishop, he filled the position of President of the diocesan convention with dignity and efficiency. The Bishop justly characterized him as "one of the oldest, wisest, and most richly furnished of our clergy:"

"His mind was most admirably disciplined. To a memory of singular retentiveness and accuracy he united an imagination that was severely chas-

tened by a judgment which, for soundness, I have rarely seen equalled. His mind was intensely logical. Loyal to the Church of his love he was. He fully appreciated the beauty of her doctrine and ritual; and he maintained and retained them with a resolute and steady grasp against all assailants. In this age of restfulness and craving for change he stood, like a rock of granite, firm and stable. His life had a great underlying principle, and to that he adhered with a martyr's inflexibility of purpose. He possessed rare ability as a preacher. Clear in his conceptions, he had the solidity of the diamond."*

In his declining years the Bishop deeply felt the loss of one so loved and valued.

The other decease referred to touched the Bishop still more nearly and tenderly. It was that of his early and life-long friend, John Henry Alexander, LL. D. They had been companions in their boyhood, were classmates at school and college, and graduated together. The early friendship thus formed strengthened with advancing years. The one became as great an ornament to the Church in the laity as the Bishop himself was in the priesthood. There have been few men who combined in themselves more varied acquirements and accomplishments than Dr. Alexander possessed. As linguist, philosopher, theologian, poet, architect, artist, and civil engineer, he was eminent; and yet withal so modest and retiring that comparatively few knew how varied and extensive were his accomplishments. Between himself and the late Bishop Whittingham there had existed warm and strong friendship; and for some years during the administration of the latter, Dr. Alexander served the Church as the secretary of the diocesan convention. Bishop PINKNEY thus expressed his sorrow and his loving estimate of the man:

"As the shadows of the valley are creeping over me thick and fast, I sit down in the twilight of memory and am sad—sad not on my brother's account, for he is at rest, but on my own, who am left to tread the battlefield almost alone, so far as the companions of my childhood are concerned. The retrospect floods my soul. The dearest friend I ever had, Dr. J. H. Alexander, for he was the sharer of my brightest young dreams, thus wrote:

"Then came the pictures blurred and canvas torn,
Of deeds (mine own and others) that present
True scenes of what my real life has borne;
A sombre show of learning, strength misspent,
A gloomy train of shadows rearward bent,
Beneath the slant rays of a sinking sun—
A funeral march of figures tremulant,
Whose step no other music hurries on,
Than the dull heart-beats 'neath the haunted elm alone.'"

The Bishop felt called upon also to pay a just and brief tribute to the memory of Bishop Atkinson, of North Carolina, who had died during the year:

* The Rev. Dr. McKenney left to the convention of the diocese a legacy of about \$8,800, which is designated as the "James A. McKenney Fund," the income of which to be applied to "superannuate and disabled clergy," and to "diocesan theological education."

“The death of such a man occasions a vacuum in our council board which it will not be easy to fill. The Church in all our borders deplores it; while to this diocese, where for years he endeared himself to so many by the softest and tenderest ministries of love, the laying down of his pastoral staff at the bidding of the Master gives the truest sorrow.”

He closes these notices with the words: “Brothers, let us watch and pray and work, for the night cometh when no man can work.”

As the diocese had not yet calmed down into quiet and smoothness, it was well and not inapposite that the thoughts of the convention should be first turned to dwell for a few moments upon these noble and faithful sons of the Church, in both the ministry and the laity, who had been called from work and duty in the Church on earth to their blessed rest in the Church in Paradise. The Bishop loved to pay such glowing tributes to departed worthies; and every word of praise he uttered was the true expression of the feelings of his soul over their departure.

Our diocesan conventions, during the two or three days of their sessions, are mostly occupied with matters of routine business, with proposals for changing old canons and adopting new ones, and very frequently with agitating discussions upon topics and measures having little relation to, or bearing on, the great work of the Church in the fulfilment of her divine mission. Matters of grave moment, presented by the Bishop for the consideration and action of the body, are too often crowded out, or set aside, to give place to propositions and debates that only create dissensions, and tend to no practical good.

Perhaps it is inherent in our whole system of conciliar assemblies, which are necessarily composed of clergymen and laymen of divers sentiments and views, and of intense convictions in regard to certain favorite measures for the welfare and progress of the Church. The safety of the Church is happily found in the fact that, when the convention is over, and clergy and laity return to their respective spheres of duty, the work of the Church goes on as though no council had been held, and the excitements and discussions are either forgotten or only regretfully remembered. There is a wholesome second thought in the Church, as in individuals, which leads to hopefulness for the best, and to endeavors to make the best of what may not have been wisely considered or rightfully done.

In connection with his detail of visitations, the Bishop was careful to present matters which he deemed of great practical importance, such as the mission work of the Church, domestic, foreign, and diocesan; the introduction of lay workers, within and outside the parishes; the matter of the Church School for Girls within the District of Columbia; better preparation of candidates for confirmation; more attention to efforts for the conver-

sion of the Jews; and lastly, some action, if deemed advisable, for the promotion of the temperance reform.

But beyond the appointment of some committees to report upon some of the matters to which the Bishop had referred, nothing effectual was done.

The Bishop had, as early as 1874, and on subsequent occasions, referred, with anxious concern, to the pressing needs of the rural clergy in those portions of the diocese where, owing to their own straitened circumstances, the congregations were unable to provide any sufficient support for the clergy. There were many such cases of sad distress. In his address at the preceding convention, the Bishop had again expressed his solicitude upon the subject, and had ventured a suggestion for relief; which, however impracticable it might be thought in this age, and under our present system of clerical supply and support, was yet so characteristic of the man in the fulness of his heart-sympathy, and the outflow of his loving zeal, that the entire paragraphs concerning it are here given:

“Will you pardon me if I venture to express to you some thoughts touching the subject which have exercised my heart and mind for years? I do it with some hesitation, because I fear that it will appear to be Quixotic and extravagant. Is it not within the verge of possibility for us of the ministry to come to the rescue of our poorer brothers, and, by the surrender of a part of our means, as voluntarily made, add to the stipend of their present support? As the leader of the avenging Church is now marching in battle array against the Kingdom of Darkness, I am willing to bear more than my just proportion of this measure of relief. The moral influence which would be exerted on the public, in and by the adoption of some such plan, would greatly elevate the Church of our love and ennoble it. I know that there are difficulties in the way, grave difficulties. But I believe they are not insuperable. A good, brotherly love would early bridge them over. For one, I should labor with a millionfold lighter heart if I knew that I was in any way, or to any degree, the helper of my poorer brethren.

“And I believe that GOD’S blessing would descend on such a brotherhood so copiously that there would not be room enough to contain it. This suggestion is for my brethren of the clergy, for their consideration alone; and if we can adopt some plan, though never so inadequate, it seems to me that we will do much to stimulate the laity to attempt and achieve more than they have done before, for those who watch over them in the LORD.

“It would be a grand step in the morally sublime. Coming to the Church rule of this noble old diocese after ten years of such exhausting labor, experience, and sorrow, with only three or four years more for future service if so many, I feel that something may be done by us, and ask you to help me to find it out. If I seem to you to suggest what is merely Utopian, I pray you throw over it the light of Calvary; and I believe you will find it to be a sublime possibility.

“These brethren are, some of them, men of rare gifts, and all of them are diligent dispensers of the Word and Sacraments. Anything we can spare would be the earnest of our heart-felt sympathy; and what we do, be it little or much, would touch the hearts of our laymen to the very quick.”

This portion of the Bishop’s address, relating to *clerical support*, was referred to a committee of three prominent laymen, who,

in their carefully-prepared report presented at the Convention of 1881, recognize the painful truth of the inadequate support of many of the clergy. After expressing their appreciation of the Bishop's "suggestion" to the effect "that the better-paid portion of the clergy should come to the rescue of their poorer brothers"—which was "a matter for the clergy themselves to consider"—they urge that a due attention to, and compliance with, the already existing canonical requirements respecting the duties of vestries and congregations to their ministers would go far towards securing the desired relief, and that out of a "permanent sustentation fund," which should be created, the salary of every poorly-paid clergyman should be raised to the lowest grade of \$1,000.

The Bishop never tired in bringing this matter of *clerical support* before the convention. He did so again in his address of the next year, and urged attention to the admirable report upon the subject which had been presented at the preceding convention. His visitations had brought him into such close acquaintance with the condition and needs of many of the clergy that he could not forbear the frequent expression of his solicitude in their behalf, and he reiterated, in 1882, his desire and readiness to unite with his brethren of the clergy "in throwing all our salaries into one common fund, to be distributed *pro rata*," for the relief of the more necessitous. He could do no more, and if he had had the command of a million of money he would have gladly dispensed it for the benefit of the poorer clergy.

The time of the convention was so wholly absorbed, as we have seen, with other matters and exciting discussions that this important subject received no attention.

So, too, was it in regard to some measures for the establishment of a "Church School for Girls" in or near Washington city, which the Bishop again and most earnestly pressed for consideration and action. The history of that movement has been given in a previous chapter.

In this same address the Bishop took occasion to refer to the temperance reform movement; expressed his "deep solicitude" on the subject of temperance, and stated what were his own views and his practice in relation to it:

"I close this address by giving expression to the deep solicitude I feel on the subject of temperance, one of the gravest problems we have submitted to us, as Churchmen, for solution. It is a source of the intensest satisfaction to me to know that a subject which has stirred to its lowest depths the soul of your Bishop, and two of his prominent presbyters, the Rev. Dr. Nelson and the Rev. Dr. Fair, is now agitating the heart of the great Diocese of New York. I had made up my mind to begin this work of reform whenever the door of entrance was opened by the clergy; and to receive the declaration in one or other of the three forms adopted in England, revocable at the pleasure of the signer; believing that Churchmen are called to band together in an effort to stay the ravages of this terrible plague. I would commend it to the sympathy of the convention, and solicit in its behalf the

support of our people. As for myself, I have adopted the total abstinence principle as the rule of my own conduct, because I am satisfied that the surrender of my right to use in moderation is most beneficial to my people. Use in moderation is temperance. Total disuse is my privilege, and I think it no wrong to any to act on it. I wish the diocese to understand precisely the position I occupy. In no parish will I make an effort without the concurrence of its rector; while I shall on all suitable occasions address myself to the heart and conscience of all Churchmen, wherever I meet with a cordial response. I hold myself in readiness to modify my action by the suggestions which the profounder wisdom of the convention may dictate. I have only waited for the opportunity to take my stand on this subject: having taken it, I shall bear my honest testimony where I can do so with propriety."

There had been appointed at the Convention of 1880 a committee to consider and report to the convention of the next year upon the subject of the temperance reform. The following is the action that was taken:

The Rev. Dr. Nelson offered the following resolution, which was *adopted*:

"*Resolved*, That a committee of *seven*, four clergymen and three laymen, be appointed by the president of this convention to take into consideration what is commonly termed the 'Temperance Question,' in all its relations and bearings, with especial reference to the interesting work which is being carried on in the Church of England, for the suppression of intemperance in the use of intoxicating drinks; and report to the next convention."

The Bishop appointed as the *committee* on the above resolution the Rev. C. K. Nelson, D. D., the Rev. Campbell Fair, D. D., the Rev. Wm. F. Gardner, the Rev. Arthur J. Rich, M. D., and Messrs. Franklin H. Pilling, Ed. Higgins, and Alexander Randall.

This committee reported at an early period of the session of the Convention of 1881, but their report is not printed in the journal. On the second day of the session the chairman of that committee, the Rev. Dr. Nelson, offered the following resolution:

"*Resolved*, That the Convention of the Diocese of Maryland express its sympathy with the society recently organized in New York, under the name of 'The Church Temperance Society,' and approve of a voluntary 'Diocesan Society,' constituted after the plan of, and in affiliation with, the general society: and, furthermore, recommend similar parochial organizations, under the rectors of the several parishes."

Which, after some discussion and modification, was, on the third day, passed in the form following:

"*Resolved*, That this convention expresses its sympathy with the work carried on in the Church of England and among Churchmen in the United States, for the suppression of drunkenness and the promotion of the cause of temperance."

No further or subsequent action was taken upon this subject. The Bishop ceased not to feel a deep interest in the efforts for the promotion of temperance reform. He manifested that interest not only by his example of total abstinence, but by addresses

specially upon the subject, which he delivered, from time to time, in divers localities.

On the 23d of the month of June of this year, 1881, the Bishop was present at the consecration of the new chapel of the Virginia Theological Seminary, near Alexandria, and at the commencement exercises of the institution. He was also present at the meetings of the alumni on that occasion. Here he met with quite a number of the bishops and of the clergy and laity of Virginia. It was the writer's privilege to accompany the Bishop on that visit. He listened, as all did, with deep interest to the venerable and reverend Dr. Joseph Packard, the Dean and Professor of Biblical Learning, &c., who gave in his sermon his reminiscences of the early history of the Seminary and of the noted men, departed, who had filled professors' chairs in the institution. The Bishop took pleasure in examining the Seminary buildings, and in going over the beautiful surrounding grounds, and enjoyed the hospitalities so pleasantly accorded to the guests. But the Bishop was not well at the time. He returned to his home in the evening quite sick, and was ill all the next day, but on the day following he rose from his sick bed to go to Upper Marlborough, where for the Sunday he had an appointment for ordination. After which he went on to fulfil, without interruption, other appointments for the summer.

The Bishop was present and presided, as usual, at the convention which assembled on the 31st of May, 1882, in the city of Washington, at the Church of the Epiphany.

All must have noted on that occasion the absence from his post of the late faithful and genial secretary of the last convention, the beloved Dr. Dalrymple, who from 1871 had been annually re-elected and had ably served the church of the diocese in that capacity. The Church militant cannot lose out of the ranks of her clergy and laity those who have been faithful and valiant in service without just tributes to their memory. Some extracts from the Bishop's memorial notice of his death are given :

"Dr. Dalrymple was one of the most learned of our clergy. * * * A truer man or a braver never breathed—a more genial companion, or a faster friend. The decline in his health was very rapid. I saw that the end was approaching, and last August I went to Baltimore to see him. I said, 'My brother, you are too sick to be left so much alone, and I have come to offer myself as your nurse. I will forego my rest at the White Sulphur most gladly if I can soothe your hours of suffering. I know all about nursing, for in early life I made it a study.' He was deeply touched by the offer, but replied, 'No, my dear Bishop, that may not be: my brother comes to me to-morrow, and then I shall not be alone.' I saw him only once afterwards. We shall miss his sweet, pleasant smile and quiet humor as he poured oil over the heated debates of the convention. May we not hope that his image will rise up to rebuke any spirit of bitterness that might otherwise obtrude on our deliberations? Happy will it be for us if, at the close of this conclave, we can carry away with us to the verge of the dark river, and beyond it, if GOD so will, as sweet memories of a love which no differences of opinion could ruffle. We are here to-day, gone to-morrow."

From the Bishop's tribute to the memory of the Rev. Dr. J. F. Hoff, who had died during the past year, a few sentences are quoted :

"Dr. Hoff was a man of large gifts and attainments, strong in his convictions and earnest in his advocacy of them. He was well read, and singularly careful in his statement of facts. He was a very popular preacher, a loving, sympathetic pastor, and a devoted friend to the poor. Beautiful in life, he was as beautiful in death."

The Bishop also felt that it was due to the memory of the Hon. Alexander Randall, of St. Anne's parish, Annapolis, to refer to his death. He had often represented his parish in the convention of the diocese. The Bishop had known him from his boyhood, and knew well his great worth :

"Mr. Randall's piety was singularly sweet and sincere. His liberality distilled as the dew in never-failing drops. You had only to speak to the rock and the waters gushed out. As Bishop, I never pleaded for a poor brother in distress that his check for 25 or 50 dollars was not brought to me by return of mail, with the touching message, 'Call again, dear Bishop, if need require.' He was honestly and most warmly attached to the Book of Common Prayer, and he adhered to it. It was his directory, and he obeyed it. Nor did his character end here. Whenever there was one in need, he found in our lamented brother a friend and helper. It was enough for him that any were in need. He never paused to inquire either the creed or the color, but gave out of a full heart, as occasion called for it, of that which was his only in trust for his neighbor. Often on the floor of the convention, where he represented the grand old church at Annapolis, he gave proof of his broad conservatism of spirit. His domestic life was as beautiful as it was meek and unobtrusive. The most tender and attentive of husbands, and the fondest of fathers, he was the delight of the homestead. The diocese has lost one of her noblest sons : I, the most tried and resolute of friends ; St. Anne's, one of her most able and loyal sons ; St. John's College, one of its most steadfast champions.

The Bishop's record of work, as given in his address, showed no abatement in activity and zeal. His confirmations were 1,399 ; his sermons 145 ; and his addresses 169. He had held also during the year four of his "Bishop's Missions."

The questions touching the Standing Committee that had agitated the two preceding conventions still lingered to trouble the Convention of 1882, and were not finally disposed of—as has been previously stated—until near the close of the second day of the session. However, matters had much quieted, a better feeling prevailed. There was a general desire to go on with the regular business of the convention.

Final measures were taken at this session to provide for the due celebration of the Centennial Anniversary of the organization of the diocese to be held at the next annual convention ; in relation to which the proceedings and preparations will be given in a following chapter.

The year 1882, and so much of the next year as was allotted to him under the Divine Providence, were marked with the same

assiduous and persistent work that had characterized Bishop PINKNEY's labors in all the preceding years of his ministry and Episcopate. He sought not ease. He coveted not applause. He was content to be, and go, and do where duty called, that he might fulfil the ministry which he had received of the LORD JESUS under the mission of the Church. His time, his thoughts, his labors, were concentrated upon his work. Fortunately he was not called to endure any prolonged serious illness. He was often ailing, as we have seen. He suffered from occasional attacks of vertigo. He notes one interruption in visitations for about a week from one of those attacks. There were some brief intervals of rest and recreation. He was known at times to place his hands upon his breast, when suffering some distress there, and say, "it will all soon be over," or words to that effect. After the death of his wife and under the painful weight of his responsibilities, he seemed really anxious to wear himself out that he might go to his rest. Those who were much with him at this period could see from the sweet glow of his soul, the touching pathos of his words, and the unselfish devotion of his life how his spirit was preparing itself for the rest of the blessed.

He felt very keenly the trials and troubles that had grown up in the diocese the last few years. While firm in the maintenance of his position as Bishop it grieved him to see how the peace of the diocese was disturbed, and the progress of the Church hindered by what he deemed needless sources of discord and contention. He was a lover of peace and concord. His very nature moved him to love and to sympathy. Firm and resolute where principle was concerned, or duty involved, he could at the same time cherish no animosity against those who differed from him or felt called to oppose him. To a temperament and character like his, as age advanced, and the loving ties that bound him to home and friends were being severed by death, and the grave interests of the welfare of the Church were pressing increasingly upon his soul, it is not surprising that there were signs and indications of failing strength and health. He seemed to realize this, and felt more and more the need of Divine sustaining grace. A clergyman, who was a bedfellow with the Bishop on one of his visitations at this period, hearing some murmuring sounds as the Bishop lay beside him, supposed that he was suffering some bodily pain or distress, but soon found that the faint whisperings which he heard were the utterances of prayer as the Bishop was composing himself to sleep. And yet withal he was as sensitive to everything that was beautiful, tender, and lovely in life as he had ever been in the freshness of youth. He was as thoughtful and careful for even the little things that enter into daily life or would minister to comfort or pleasure in others as he had always been. Apart from his official correspondence, and when on his

travels, he found time to seize intervals for some brief letters of counsel or sympathy to those whose remembrance he bore in his heart.

After his return, at the close of the summer of 1881, from the White Sulphur, alluding to his attack of vertigo, he thus writes to Mr. Corcoran :

“DEAR MR. CORCORAN : I have been very sick, but am better to-day. I had a severe attack the day after my return, and until yesterday I could not take a steady step. I delivered a short address at the Navy Yard, but suffered no ill consequence. I was not strong enough to call, and told Lawrence to tell you, with my love, that I was not. I was sorry to hear that you were complaining. I will call and see you in a day or two. Your life is far more precious than mine. It lights up with smiles so many other hearts. I trust that GOD will watch over it for their sakes, and give you more and more of that sweet, warm sunshine which His grace alone yields. Bright as your life has been in benefactions to your own race, soft in sympathy as the dew falls, He will make it brighter to you in the eventide, as it fades away in the mellow light beyond. You are in my thoughts each day, and the memory of your love, of which I am so unworthy, sweetens my solitude.

“Affectionately,

“W. W. CORCORAN, LL. D.

W. P.”

By special invitation the Bishop spent some eight or nine days in August, 1882, at Nantucket, Mass., as the guest of Charles O'Connor, Esq., with whom, since the issue in 1878 of the Bishop's pamphlet in vindication of his uncle from Harvey's aspersions contained in his reminiscences of Webster, a very pleasant interchange of letters had been kept up. Only a few weeks before his death the Bishop received from Mr. O'Connor a renewed invitation to be his guest for the summer of 1883.

The following letter shows how pleasant and intimate were the relations between them, though differing so widely as to religious and Church matters :

“NANTUCKET, MASS., *June 12, 1883.*

“MY DEAR BISHOP PINKNEY : You were so kind as to express, last summer, satisfaction with the attractions of Nantucket. They remain unaltered and undiminished, save by the loss of your admiring friend, Peter Folger, who has passed away. We are all anxious and eager to see you, and I do earnestly hope that you may not be tempted to abandon us.

“I have invited your kinsman, Judge Pinkney, thus doing my best to add charms for you to our little isle. With most affectionate esteem, I remain,

“Your sincere friend,

“CH. O'CONNOR.”

The Bishop, had his life been spared, would, doubtless, have gladly accepted this renewed invitation for at least a brief period. No one enjoyed more than he the privileges of association and companionship with those who were eminent for their talents, their learning, and their social position. He possessed the happy versatile faculty of adapting himself in pleasant ways and with

no assumptions of dignity to the plainest and lowliest in life, and at the same time of being perfectly at ease and in full accord of manner and bearing with the most learned and cultured in the higher spheres of refined society, among whom were some of his warmest friends and greatest admirers, while it was beautiful to see how the poor, sick, and decrepit negro could love and revere him.

Soon after his return from Nantucket the Bishop left Washington to spend a few weeks at the White Sulphur as the guest of his friend, Mr. Corcoran. Upon his return to Washington he wrote to Mr. C. as follows:

"MY DEAR MR. CORCORAN: I have to thank you for a very pleasant sojourn at the White Sulphur, and a thousand other tokens of your generosity and love. Language is weak though the heart is full. 'Tis often so. The power of expression falls below the magnetism of the heart. I should love to linger longer in the mountains, and listen to their eloquent utterances, while I held such sweet converse with the choice spirits around me. But duty calls, and I must obey.

"I rejoice to think that you are so much better, I think, even stronger than you were last summer. Hundreds there are who will more than echo my thanksgiving to GOD for this signal instance of His love, for they live in the sunshine you diffuse, and drink of the dew-drops you scatter on their paths. It is a blessed thing to be able to feel with holy Job, 'I was eyes to the blind and feet to the lame,' 'when the ear heard me, then it blessed me, and when their eye saw me it gave witness to me.' 'I delivered the poor that cried, and the fatherless, and him that had none to help him.'

"You are privileged to walk amid the flowers of your own planting, and in the sweet consciousness that you give the hue, and the freshness, and the bloom of flowers to others—not those flowers that fade, but live on and live ever in the garden of the heart. A benefactor of your race, you move among men, while you acknowledge in all humility the grace which crowns you from above which enables you to break the alabaster box over the suffering members of your LORD. I hope that the sun of your life will linger long in its circuit, and when at last it goes down, I hope it will be in a golden sunset where the light of the two worlds will meet, and mingle the light of the love that has made glad the cottage of the poor, and light of the love that feeds its fires in the bosom of the Infinite.

"The honor of your friendship is the honor of my life, and one of the sweetest memories of that life is the love you have borne me, the least of the many you have taken to your confidence, though not the least selfish of them all. I cherish the thought that in all my intercourse with you from the moment I first knew you to the present hour, I have valued you for what *you are*, and not for what *you have*. It is the gold of the heart—the golden thought and feelings and deeds which make up your character, that so win upon me—not the gold that perishes. I have felt the stimulus of your example, and followed in your steps. May GOD keep you and bless you in all your ways.

"Affectionately,

"W. W. CORCORAN, LL. D.

W. P."

Early in September the Bishop resumed and continued his visitations, with scarcely an intermission, except for a few days, up to the meeting of the Convention in May, 1883, when the church

in the diocese engaged in the interesting services of the Centennial Celebration.

His record of work for this last year of his Episcopate was as follows: "Deacons ordained, 5; confirmations, 1,386; sermons, 149; addresses, 212." To which is to be added the consecration of six churches. There were also visits to colleges and schools at their commencement seasons. He never failed, if it was possible for him to go, to be present at the commencement of St. John's College, Annapolis, and at the closing exercises of the Hannah More Diocesan School for Girls. There were also several private schools in which he took great interest, to which he gave medals for best scholarship, and at the close of which he was wont to be present. It is easy to see how the whole of a busy life can be thus filled up with work.

At Christmas, while at home, he wrote to Mr. Corcoran this letter:

"December 26, 1882.

"MY DEAR MR. CORCORAN: I have a desire to be identified with the day of your birth in some humble way, and I therefore ask you to accept of a little inkstand in token of my love. It is beautifully symbolic, simple though it be. Pride, contentment, comfort are sweetly represented in a hen with her little brood, that sort of pride which is most commendable, the offspring of a happy consciousness of blessings thankfully received and grandly used. Contentment, which is a sublime acceptance of what GOD bestows, and a meek submission of our will to GOD'S. Comfort, which is the repose of the soul on the bosom of the Infinite. No one has had more cause to rejoice in the ability to do kindly deeds to his fellows and the heart to do them, than you. No one has had more cause to revel in the graces of contentment and comfort.

"One thing is very touching in this symbolic picture, and that is the folding of the wings over a part of the little brood. You remember who it was who said, 'I will gather thee under My wings,' 'The everlasting wings are over you.' And now in the calm sunset of your life, it must be a comfort to know that you have folded the wings of your charity over the daughters of sorrow. Eighty-odd years are a crown of glory when they can find their types in the dew-drops and the sun's warm ray.

"May many more be added! This I could wish for the good of others. You have in a subordinate sense, as an instrument of GOD, given 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.' I have come to be grateful for the love you have shown me. I may not live to greet you on another of these blessed anniversaries. You will, then, greatly oblige me if you will now and then use this inkstand when you sign your name to any of your letters of benefaction or heart greeting, and when your sign it, think sometimes of one who often thinks of you.

"Affectionately,

"W. W. CORCORAN, LL. D.

W. P."

This letter was followed, in February, by another, which is the last we find in the MS. volume of the Bishop's letters carefully preserved and filed by Mr. Corcoran; and from some of its incidental expressions it is evident that his health was seriously failing under his too arduous work:

February 9, 1883.

“MY DEAR MR. CORCORAN: I regret that I did not receive your card until just as I was on the eve of leaving Washington. I will be in to-morrow, and will call to see you in the morning. I was up at church to service, but I am very unwell; very, very unwell. I am not wont to succumb, but I find myself just now tasked to the utmost. So far as my will power is concerned, that has never failed me.

“ Affectionately,

“ W. W. CORCORAN, LL. D.

W. P.”

CHAPTER XXXV.

THE CENTENARY COMMEMORATION. 1883.

THE Convention which met on the 29th of May, 1883, in St. Peter's Church, Baltimore city, will be memorable in the annals of the Church in Maryland. It commemorated the 100th anniversary of the organization of the diocese.

As early as 1879, in the convention of that year, a movement was made for "the appointment of a committee to unite with the Diocese of Easton in commemorating the 100th anniversary of the Primary Convention."

This movement originated with the rector of Grace Church, Baltimore, the Rev. Dr. George Leeds, than whom the Church in Maryland has never had a presbyter more honored and beloved. While particularly fitted by his culture, his urbanity, the sweetness of his Christian spirit, and his active priestly ministrations for his important pastoral charge, he brought to the work of the Church in the diocese, and to that of the General Church in the missionary departments, a wisdom and zeal marked by a judicious comprehension and a broad Catholic spirit. Dr. Leeds felt that it was due to the position of the Church in Maryland and to her historic character, that there should be some fitting celebration of the one hundredth anniversary of her organization.

The following is the resolution offered by Dr. Leeds:

"*Resolved*, That two clergymen and two laymen be appointed a committee to unite with the Bishop and Assistant Bishop of the diocese, if it meet their approval, in representing to the Convention of the daughter Diocese of Easton the desirableness of a joint commemoration of the close of the first one hundred years since the Primary Convention of the Church in Maryland, A. D. 1780. And if the Bishop of Easton, with the clergy and laity of his diocese, concur, to make such arrangements as may be mutually convenient for the celebration proposed, and report the same to the next convention.

"The chair appointed as the *committee* the Rev. George Leeds, D. D., the Rev. James A. McKenney, D. D., and Messrs. Elisha J. Hall and Wm. P. Young, M. D."

At the Convention of the next year, 1880, the committee presented a statement touching the matter, as follows:

"The Rev. Dr. Leeds presented the following report, which was *adopted*:

"The *committee* appointed at the last convention to unite with the Bishop, then happily with us, and the Assistant Bishop of Maryland, 'in representing to the Convention of the daughter Diocese of Easton the desirableness of a joint commemoration of the close of the first one hundred years since the Primary Convention of the Church in Maryland,' respectfully report: With the hearty concurrence of both the Bishop and the Assistant Bishop of

the diocese, the desirableness of a joint commemoration of the one hundredth anniversary was duly signified to the Convention of Easton, which responded cordially and at once; and steps were early taken, in conjunction with its Bishop and a special committee of the daughter diocese, to make such arrangements as should be mutually convenient and satisfactory. The venerable Bishop of Maryland promised, as his contribution, should GOD spare his life, the 'History of an Episcopate of Forty Years.' Chestertown was selected as the place, and the 9th of November, 1880, as the time for the Centennial gathering; and should it, for any reason, be found impracticable to assemble on the spot of the primary council, it was understood and agreed that the gathering should be in Baltimore. All preliminaries for the meeting, beyond the appointment of speakers, were left, by consent, with the Committee of Maryland.

"Within a few weeks past it has been publicly announced that the Church at Chestertown must be taken down this summer to make way for a better, and more recently it appears that the one hundred and fiftieth anniversary of the founding of Baltimore is to be celebrated in October, on a scale of proportions which will throw into the shade all other commemorations of a local character. In view of which facts, and the yet uncompleted arrangements for a proper observance of the ecclesiastical century, the Joint Committee of the dioceses, together with the Right Reverend, the Bishops of the same, recommend a postponement, or passing over, of the festival designed to have been held in November; and this they do with the less hesitation, because the first one hundred years of conventional history, according to the journals of the Convention of Maryland, will not be rounded out until three years hence, when fresh order can be taken, if then thought desirable.

"The committee, therefore, present, as a motion of their own, the recommendation of the Joint Committee, and ask to be discharged.

GEORGE LEEDS, *Chairman.*

J. A. MCKENNEY.

WM. P. YOUNG.

E. J. HALL."

Final action upon this matter, of which the following is the record, was taken in the Diocesan Convention of 1882:

"The Rev. Dr. Leeds offered the following resolution, which was *adopted*:

"*Resolved*, That, as the next annual convention of this diocese will be the one hundredth in order, since the organization of the Church in Maryland, a committee, consisting of the rectors of the three oldest churches in Baltimore, viz., St. Paul's, St. Peter's, and Christ Church, of the venerable parish of St. Anne's, Annapolis, and of the mother church, Christ Church, in Washington, together with Dr. John M. Brome, of St. Mary's county, Mr. E. J. Hall, of Montgomery county, and such other persons as said committee may select with a view to representing the various parts of the diocese, be appointed to prepare for an appropriate commemoration of this centennial anniversary, in connection with the meeting of the next convention.

"On motion, the Rev. Dr. Leeds was added to the *committee*.

"The Rev. Dr. Hutton offered the following resolution, which was *carried*:

"*Resolved*, That the committee on the centennial celebration be requested to communicate with the Diocese of Easton, and to invite a delegation from that diocese to unite in the proposed centennial celebration."

To these resolutions was subsequently added another, presented by the Rev. George A. Leakin, one of the oldest of the native Maryland clergy, who had made very considerable researches into

the early history of the parishes of the diocese, and had rescued from oblivion many interesting facts in relation to their condition in the Colonial and subsequent periods :

“ The Rev. Mr. Leakin offered the following resolution, which was *adopted* :

“ *Whereas*, This convention has taken order for the proper observance of the centennial celebration of the organization of the Church in the Diocese of Maryland ;

“ *Resolved*, That each rector be earnestly requested to co-operate in the presentation of this subject before his parish or congregation, and to place among the records of the diocese any sermon or address, together with any manuscripts, which may illustrate our Colonial Diocesan History.”

The whole narrative of this “ Centenary Commemoration,” prepared and published under the action of the Joint Committee of Maryland and Easton, by the secretary, the Rev. Robert Wilson, D. D., of the latter diocese, is so complete and interesting, that it is transferred *verbatim* to these pages :

COMMEMORATION.

“ AT THE NINETY-NINTH ANNUAL SESSION of the Convention of the Protestant Episcopal Church in the Diocese of Maryland, held in the Church of the Epiphany, Washington, D. C., on Thursday, June 1st (Second Day), 1882, the Rev. Dr. Leeds offered the following Resolution, which was adopted :

Resolved, That, as the next Annual Convention of this Diocese will be the One Hundredth in order since the organization of the Church in Maryland, a Committee, consisting of the Rectors of the three oldest Churches in Baltimore, viz., St. Paul's, St. Peter's, and Christ Church, of the venerable Parish of St. Anne's, Annapolis, and of the Mother Church, Christ Church, in Washington, together with Dr. John M. Brome, of St. Mary's County, Mr. E. J. Hall, of Montgomery County, and such other persons as said Committee may select with a view to representing the various parts of the Diocese, be appointed to prepare for an appropriate commemoration of this Centennial Anniversary, in connection with the meeting of the next Convention.

On motion the Rev. Dr. Leeds was added to the Committee.

The Rev. Dr. Hutton offered the following Resolution, which was carried :

Resolved, That the Committee on the Centennial Celebration be requested to communicate with the Diocese of Easton, and to invite a delegation from that Diocese to unite in the proposed Centennial Celebration.

In accordance with the above Resolutions a communication was addressed to the Rt. Rev. the Bishop of Easton by the Rev. Dr. Leeds, who also appeared in person before the Convention of the Diocese of Easton, holding its Fourteenth Annual Session in St. James' Church, Port Deposit, on Thursday, June 7th, 1882 (Second Day), and extended to the Convention the invitation contemplated by the above Resolution of Dr. Hutton.

On motion of Rev. Dr. Barber the subject was referred to a special Committee, and the President appointed as such Committee the Rev. Messrs. George F. Beaven and James A. Mitchell, and Messrs. Wm. R. Hayward and John S. Wirt.

The Rev. Mr. Leakin, of the Diocese of Maryland, also addressed the Convention in reference to the subject.

After due consideration the Rev. G. F. Beaven, from the Committee to whom was referred the Communication from the Diocese of Maryland, presented the following report. The resolution proposed by the Committee was thereupon adopted:

The Committee to whom was referred the Communication from the Diocese of Maryland inviting the Diocese of Easton to unite with her in celebrating the Centenary of the Organization of the Diocese, beg to report as follows:

WHEREAS, The recent Convention of the Diocese of Maryland, by resolution, determined to celebrate the Centennial of the Organization of the Diocese, and at the same time extended to the Diocese of Easton, its daughter, a cordial invitation to unite with her in this service of loving commemoration; therefore,

Resolved, That this Convention, heartily sympathizing with the Mother Diocese in everything pertaining to her past history and future prosperity, hereby authorizes and requests its President to appoint a committee of three Clergymen and three Laymen to co-operate with the committee on the part of the Diocese of Maryland appointed to arrange for the proposed Centennial Celebration.

GEO. F. BEAVEN,
R. C. MACKALL,
JAMES A. MITCHELL.

In accordance with the above Report, the President announced as the Committee on the Maryland Celebration, the Rev. Dr. Barton, the Rev. Dr. Wilson, the Rev. Mr. Roberts, Messrs. I. L. Adkins, M. D., G. R. Goldsborough, and W. S. Walker.

On Thursday, July 6th, 1882, pursuant to a call issued by the Rev. J. S. B. Hodges, S. T. D., on behalf of the Committee appointed by the Convention of the Diocese of Maryland, a majority of the members of said Committee, together with a majority of the Committee of Conference appointed by order of the Convention of the Diocese of Easton, assembled in the Vestry-Room of St. Paul's Church, Baltimore, at 12 M. There were present, the Rev. Messrs. J. S. B. Hodges, S. T. D., George Leeds, D. D., Julius E. Grammer, D. D., Walter W. Williams, D. D., and C. D. Andrews, and Mr. E. J. Hall, representing the Diocese of Maryland, and on the part of Easton, the Rev. Messrs. Jno. O. Barton, D. D., Robert Wilson, D. D., and Stephen C. Roberts and Dr. Isaac L. Adkins.

After preliminary action, a permanent organization was effected, the Rev. Dr. Leeds being elected Chairman and the Rev. Dr. Wilson Secretary of the Joint Committee.

Under authority of the original Resolution of the Convention

of Maryland, empowering the Committee to add to its numbers, the following General Executive Committee was appointed :

Members of the original Joint Committee as appointed by the Bishops of Maryland and Easton under Resolution of their respective Conventions.

FOR MARYLAND.

Rev. Dr. Hodges, of Baltimore.	Rev. Mr. Andrews, of Washington.
.. " Leeds, "	" " Southgate, of Annapolis.
" " Grammer, "	Dr. John M. Brome, of St. Mary's Co.
.. " Williams, "	Mr. E. J. Hall, of Montgomery Co.

FOR EASTON.

Rev. John O. Barton, D. D.	Dr. Isaac L. Adkins,
" Robert Wilson, D. D.	Mr. William S. Walker,
" Stephen C. Roberts,	" George R. Goldsborough.

ADDITIONAL.

Rev. Dr. Hutton,	Rev. Dr. Ridout,	Rev. Mr. George F. Beaven,
" " Gordon,	" " Lindsay,	" " O. Ingle,
" " Addison,	" Mr. Chew,	" " Wm. F. Lockwood,
" " Sterns,	" " Leakin,	" " Wm. F. Brand,
.. " Barber,	" " E. F. Dashiell,	" " Hall Harrison,
" " Rich,		" " Walter A. Mitchell.

LAYMEN.

Mr. Wm. H. Perot,	Mr. Charles Abert,	Mr. C. F. Mayer,
" John E. Hurst,	" J. H. B. Latrobe,	" Robert M. Proud,
" S. G. Wyman,	" J. Hall Pleasants,	Dr. Saml. A. Harrison,
" Henry S. Taylor,	" Wm. Woodward,	Mr. Saml. P. Thompson,
" Reverdy Johnson,	" Daniel M. Henry,	" Thomas Cradock,
" W. W. Coreoran,	" S. S. McMasters,	" Chas. M. Matthews,
" James K. Harwood,	" E. G. Perine,	" C. Morton Stewart,
" Levin Woolford,	" Skipwith Wilmer,	" D. W. Middleton,
" Lewis J. Davis,	" Chas. F. Taylor,	" Edgar G. Miller,
" A. Bowie Davis,	" Wm. Keyser,	" George T. Hollyday.
" Samuel Cross,		

The Officers elected were the Rev. George Leeds, D. D., Chairman, the Rev. Robert Wilson, D. D., Secretary, and Mr. Robert M. Proud, Treasurer.

A Resolution was adopted requesting the Rt. Rev. the Bishops of Maryland and Easton to advise and co-operate with the Committee.

It was further resolved that the Order of Services on the occasion of the proposed Celebration be as follows :

A Service to be held in St. Paul's Church, Baltimore, on Tuesday, May 29th, 1883, at 11 o'clock A. M., the Rt. Rev. the Bishop of Easton being invited to deliver thereat an Historical Discourse on "The Colonial Church in Maryland."

A Service to be held in St. Peter's Church, Baltimore, on Wednesday, May 30th, 1883, at 10 o'clock A. M., the Rt. Rev. the Bishop of Maryland being requested to deliver thereat an Historical Discourse on "The Church in Maryland since the Organization of the Diocese."

[Bishop Pinkney having subsequently signified his unwillingness to change the time-honored custom of the Diocese by thus taking the place of the usually appointed preacher before the Convention, at the request of the Committee appointed the Rev. Dr. Hutton to deliver the contemplated discourse in his stead.]

A Service to be held in Christ Church, Baltimore, on the evening of Wednesday, at which the Rt. Rev. the Bishops of Western New York and North Carolina, and the Rev. Chas. H. Hall, D. D., of Brooklyn, should be invited to deliver addresses.

The expediency of holding special Centenary Services at Chestertown in connection with the Session of the Fifteenth Annual Convention of the Diocese of Easton, was referred to the members of the General Executive Committee from that Diocese under advice of the Bishop of Easton. It was further resolved to give a Collation to the members of the two Conventions and other guests at Lehmann's Hall, on the evening of Tuesday, May 29th, 1883, at which addresses should be delivered by invited and volunteer speakers.

The following Sub-Committees were then appointed and the details of the proposed Celebration entrusted to their care :

I. ON RELIGIOUS SERVICES.

The Right Rev. the Bishop of Maryland.	Rev. Dr. Hodges,
The Right Rev. the Bishop of Easton.	“ “ Grammer,
	“ “ Williams.

II. ON HOSPITALITY.

Mr. S. P. Thompson,	Mr. E. G. Perine,	Mr. Chas. F. Mayer,
“ Reverdy Johnson,	“ Skipwith Wilmer,	Rev. Dr. Grammer,
“ Henry S. Taylor,	“ Charles F. Taylor,	“ “ Williams.

III. ON HISTORICAL DISCOURSES AND PUBLICATIONS.

Rev. Arthur J. Rich, M.D.	Rev. R. Wilson, D. D.	Mr. Lewis J. Davis,
“ Hall Harrison,	“ C. D. Andrews,	I. L. Adkins, M. D.
		Mr. E. J. Hall.

IV. ON ARCHIVES AND ORIGINAL DOCUMENTS.

Rev. John H. Chew,	Rev. Wm. F. Brand,	Mr. G. R. Goldsborough,
“ George A. Leakin,	“ W. F. Lockwood,	“ William S. Walker,
“ O. Hutton, D. D.	“ Saml. Ridout, M. D.	“ A. Bowie Davis,
“ S. C. Roberts,	“ Wm. S. Southgate,	“ Wm. Woodward,
“ T. P. Barber, D. D.	“ S. R. Gordon, D. D.	“ Levin Woolford,
“ E. J. Stearns, D. D.	“ O. Ingle,	“ Charles Abert,
“ J. O. Barton, D. D.	“ W. A. Mitchell,	Dr. S. A. Harrison,
		Mr. Geo. T. Hollyday.

V. ON FINANCE.

Mr. Robert M. Proud,	Mr. John E. Hurst,	Mr. C. Morton Stewart,
“ Wm. H. Perot,	“ E. G. Miller,	“ Chas. M. Matthews,
“ J. Hall Pleasants,	“ Wm. Keyser,	“ Thomas Cradock,
“ W. W. Corcoran,		“ D. W. Middleton.

Meetings of the General Executive Committee were subsequently held in Baltimore on October 3d and December 5th, 1882, and on January 30th, April 3d, May 22nd and May 31st. 1883.

These meetings were largely occupied by the routine business necessarily incident to the carrying through of such a project as that in hand. They were marked by hearty co-operation and an active and discreet zeal on the part of individual members, which signally contributed to ultimate success. These meetings were saddened by the absence, on account of serious illness, of the Chairman, the Rev. Dr. Leeds, and by the death of two of the members of the General Committee, viz: the Rev. Wm. F. Lockwood and Samuel G. Wyman. Another member of the Committee, the Rev. T. P. Barber, D. D., Rector of Great Choptank Parish, was sorely tried by the destruction of his Parish Church by fire on Thanksgiving Day. In all these cases suitable resolutions of sympathy were adopted.

Invitations were extended to the Rt. Rev. the Bishops of Connecticut and Pennsylvania to take part in the Centenary exercises. Both, however, to the great loss and regret of the Committee, were prevented from attending, the former by pressure of Diocesan duties and the latter by indisposition.

The Rt. Rev. the Bishop of Maryland was respectfully requested, if agreeable to his judgment, to take order for special selections from Holy Scripture, and Special Prayers and Thanksgivings, to be used at the Centenary Services. In accordance with this request, a Special Order of Services was afterwards, by his authority, set forth and used.

OPENING SERVICE IN ST. PAUL'S CHURCH.

On Tuesday, May 29th, 1883, the Services in celebration of the Centenary of the Diocese of Maryland were opened by the administration of the Holy Communion in St. Paul's Church at 9.30 A. M. to a large assembly of the Clergy and Laity, the Rt. Rev. W. Pinkney, D. D., officiating, assisted by the Rev. J. S. B. Hodges, D. D., and the Rev. George A. Leakin.

At 11 o'clock the Church was filled by an immense congregation, and as the rich tones of the organ pealed their glad welcome to the day, the solemn and imposing procession of Bishops and Clergy entered from the Choir-Room and proceeding down the north aisle, advanced up the nave towards the chancel, chanting the words of the 138th Hymn, "Holy, Holy, Holy, LORD GOD Almighty," the congregation joining their voices to swell the mighty wave of melody which rolled upward in rhythmic praise. It was an experience long to be remembered, and rarely known by any worshipping assembly beyond the great cathedral walls of our Mother Church of England. "The Singers went before," the surpliced Choristers leading the procession, followed by about one hundred robed Clergy, the Rt. Rev. the Bishops of Maryland, Easton, Western New York, Delaware and North Carolina bringing up the rear. As the ranks of the clergy opened in

the nave, the Bishops passed between, and entered the chancel followed by the officiating Priests. The rest of the clergy took places in the reserved pews, where a large number of their unrobed brethren had already assembled.

The following Order of Service was then observed.

Morning Prayer, with the viii Selection of Psalms,—the Rev. Robert Wilson, D. D., of Easton.

First Lesson, *Ezekiel* xlvii : to v. 13,—the Rev. Arthur J. Rich, M. D., of Maryland, Dean of the Convocation of Baltimore.

Second Lesson, *Rev.* xxii,—the Rev. Erastus F. Dashiell, D. D., of Easton.

The Creed and Prayers following,—the Rev. Orlando Hutton, D. D., of Maryland, with

After the General Thanksgiving, the following :

O Thou, who, according to Thy abundant mercy, hath blessed us with all spiritual blessings in CHRIST ; accept, O God of our fathers, this our sacrifice of most humble and hearty thanks for Thy goodness, which we this day commemorate, in giving us an heritage in Thy Holy Church.

We praise and magnify Thy Holy Name for our creation and preservation ; for our redemption and regeneration ; for our instruction in Thy Word and the teaching of Thy Spirit ; for Thy patience and long-suffering ; for our repentance and renewal ; for the comforts of Thy grace and the hope of a happy resurrection ; for our communion with Thy saints and the grace of Thy Sacraments ; for all who have done us good by their writings or discourses, by their prayers or examples, by their reproofs or persecutions.

For all these we praise Thee and will praise Thee ; we bless Thee and will bless Thee ; we thank Thee and will give Thee thanks forever, through JESUS CHRIST OUR LORD. *Amen.*

The Communion Office was said by the Rev. Samuel R. Gordon, D. D., of Maryland, with

After the Collect for the day, the following :

Be mindful, we beseech Thee, O LORD our GOD, of Thy Church in the Dioceses of Maryland and Easton : of the Bishops who preside over them ; of the clergy who minister therein, and of all the members of the same. Endure us with all spiritual gifts, and grant us grace to contend earnestly for the faith once delivered to the saints ; but not to the breach of charity or to the denying of another's hope, through JESUS CHRIST OUR LORD. *Amen.*

Oh Thou, who art the confidence of all the ends of the earth, remember every work of Thine hand for good and visit the world in Thy mercy. *Amen.*

O LORD, Thou Lover of Mankind, think graciously of all our race, but especially we pray Thee to bless Thine Holy Catholic Church, and fill it with truth and grace. Where it is corrupt, purge it ; where it is in error direct it ; where it is right, strengthen and confirm it ; where it is divided, unite it in holy love, and so establish it, even unto the end of the world, through JESUS CHRIST OUR LORD. *Amen.*

The Introit was the 277th Hymn, "With one consent let all the earth."

The Epistle was read by the Rev. Theo. P. Barber, D. D., of Easton, and the Gospel by the Rt. Rev. Arthur Cleveland Coxe, D. D., LL. D., Bishop of Western New York.

The 202nd Hymn, "The Church's One Foundation," was then sung, and seldom has its rendering been excelled.

The Rt. Rev. Henry Champlin Lay, D. D., LL. D., Bishop of Easton, was then escorted to the pulpit by the Rector, the Rev. J. S. B. Hodges, S. T. D., and delivered the appointed discourse, his subject being "*The Church of England in the Colony of Maryland.*"

The Offertory Sentence was said by the Rev. J. S. B. Hodges, S. T. D., of Maryland, and the alms of the congregation were collected by six of the younger clergy in their vestments. The Anthem during the Offertory was the Sentence, "This God is our God for ever and ever; He shall be our Guide unto death" (*Ps.* xlviii: 13), and was a grand and inspiring act of worship. The Offerings at this Service were for Mission Work in the Diocese of Easton, under the Bishop of that Diocese.

This Service was conducted throughout in the most reverent and churchly manner, and rarely has one so imposing been enjoyed by the churchmen of this country.

SERVICE ON THE SECOND DAY IN ST. PETER'S CHURCH.

On Wednesday morning at 10 o'clock, the One Hundredth Annual Convention of the Diocese of Maryland assembled in St. Peter's Church, Baltimore. The Rt. Rev. the Bishops of Maryland, Easton, Delaware, Western New York and North Carolina, were present in the chancel. In accordance with the custom of the Diocese, the clergy, except those appointed to officiate, occupied the body of the Church unrobed, together with the lay-delegates to the Convention and a large and reverent congregation, among whom were many of the clergy and lay-representatives of the daughter Diocese of Easton.

The Service was opened by the Rev. Meyer Lewin, D. D., Dean of the Convocation of Washington, with the following

Opening Sentences:

The LORD hath been mindful of us, and He shall bless us: even He shall bless the House of Israel, He shall bless the house of Aaron.

He shall bless them that fear the LORD, both small and great.—*Ps.* cxv: 12, 13.

O give thanks unto the LORD: for He is gracious, and His mercy endureth forever.

Who can express the noble acts of the LORD, or shew forth all his praise?

Blessed are they that always keep judgment, and do righteousness.

Remember me, O LORD, according to the favor that Thou bearest unto Thy people; O visit me that I may see Thy salvation;

That I may see the felicity of Thy chosen, and give thanks with Thine inheritance.—*Ps.* cvi: 1, 2, 3, 4, 5.

The proper Psalms were : *Ps.* lxxxiv and cxxxiv.

The First Lesson : *Isaiah* xii, was read by the Rev. James Stephenson, S. T. D., Dean of the Convocation of Cumberland.

The Second Lesson : I *Thess.* v : to v. 27, was read by the Rev. Arthur J. Rich, M. D., Dean of the Convocation of Baltimore.

The Service from the Creed was said by the Rt. Rev. Theodore B. Lyman, D. D., Bishop of North Carolina, with

After the General Thanksgiving, the following :

O Most Blessed and Glorious LORD GOD, who art of infinite goodness, and whose mercy is over all Thy works ; we, Thy servants, do offer unto Thee our thanksgiving for having so wondrously prospered Thy Church in this Diocese and State during the past century. And we beseech Thee make us deeply sensible of Thy great goodness, and give us hearts always ready to express our thankfulness, not only by our words, but in our lives, by yielding prompt obedience to Thy holy commandments in all things. Continue this Thy goodness to us, that we may joyfully serve Thee in all godly quietness, through Thy Son, JESUS CHRIST our LORD, who with Thee and the HOLY GHOST, liveth and reigneth, one GOD over all, Blessed forevermore.
Amen.

The Office for the Holy Communion was said by the Right Reverend the Bishop of Easton, assisted by the Bishops of Maryland and North Carolina, the Collect and Epistle being those for the 22d Sunday after Trinity and the Gospel that for St. Peter's Day, with

After the Collect, the following :

O Most Merciful God, bless Thy Church, increase in it unity and peace, make all the members of it sound in faith, and holy in life ; that they may serve Thee acceptably, and that Thou mayest be their Guide unto death, through JESUS CHRIST our LORD. *Amen.*

O Almighty God, who hast in all ages showed forth Thy power and mercy in a wonderful preservation of Thy Church, and the protection of every people and nation that profess Thy holy and eternal Truth, and put their sure trust in Thee, we praise Thee for Thy goodness to us, and especially for the signal mercies we commemorate this day. Not unto us, O LORD, not unto us, but unto Thy name be ascribed all honor and glory in all the churches of Thy saints, from generation to generation, through JESUS CHRIST our LORD. *Amen.*

The Holy Communion was administered by the Rt. Rev. the Bishops of Easton, Maryland, and North Carolina, and the Rev. Julius E. Grammer, D. D., Rector of St. Peter's Church, Baltimore.

In place of the sermon, the Rev. Orlando Hutton, D. D., delivered an Historical Discourse upon "*The Church in Maryland since the War of the Revolution.*"

ON WEDNESDAY EVENING, a very large congregation assembled in Christ Church, and the usual Missionary Services of the Convention were held, addresses being made by the Rt. Rev. the Bishops of Delaware and Western New York and the Rev. Chas. H. Hall, D. D.

HOSPITALITIES

AND SOCIAL GATHERING AT LEHMANN'S HALL.

The Committee of Hospitality was charged with all the arrangements for the accommodation of its guests and the social feature of the Centenary.

As a Centennial occasion, it was obvious that all sections of the original Diocese should unite in the celebration, and the Diocese of Easton was, therefore, considered on the same footing as the Diocese of Maryland. But the Clergy of the former were regarded as special guests, and as such received the care and attention of the Committee.

In view of the very special occasion it was deemed proper to extend invitations to all living clergymen, wherever located in the United States, who had at any time been connected with the original Diocese of Maryland.

Through the kindness of the Rev. Messrs. Wilson and Leakin and of the Secretary of the Convention, Mr. Packard, the names of all were obtained; and in every section of the land, North, South, East, and West, through States and Territories, special invitations sought out those who had in former years labored in this field. Of course in nearly all such cases, owing to great distance, this was more a matter of courtesy than of practical result. But the tone of the replies indicated an abiding affection for the old diocese, and for their associates of former years. There were nearly seven hundred invitations issued. Some few guests from without the limits of the State were in attendance.

The Committee was anxious that all the invited clergy should be properly accommodated during their stay. Very many were hospitably received in private families throughout the city; and those not so provided for, or who preferred more freedom of action, were very comfortably quartered at the Carrollton Hotel. The proprietor, Mr. Coleman, desiring to contribute his part, as a citizen, generously placed the charge at a moderate figure, and so earned the thanks of the Committee.

THE SOCIAL GATHERING on Tuesday evening proved an exceedingly enjoyable reunion, giving to the members of the oldest diocese the opportunity of welcoming back again for the hour their brethren of the younger diocese of Easton, as well as those who had strayed to more distant pastures, and to all a revival of old recollections in individual intercourse as well as in the public addresses.

The Hall was especially suited to the purpose, which required space and opportunity to combine the two features of a seated audience, for addresses, and at the same time, and in the same room, the service of a large banquet.

To heighten the interest in the gathering, the portraits of all the former Bishops of the Diocese were ranged upon the wall, Bishops Claggett, Kemp, Stone, and Whittingham, and those of the Rev. Dr. Bend, one of the early Rectors of St. Paul's, Baltimore, and the Rev. Dr. Wyatt, for fifty years Rector at a later period, also that of the late Hugh Davey Evans.

Many interesting relics of the history of the Diocese were hung up or placed in cases for inspection.

The hall and the tables on either side were properly decorated with standing plants and rare flowers, kindly sent by Messrs. W. H. Perot, W. W. Spence, Mrs. John Glenn, Mrs. Samuel M. Shoemaker, and Mrs. John S. Gittings.

The guests were invited for seven and a half P. M., when between four and five hundred of the clergy and lay-delegates and other guests were assembled.

In the hollow square between the decorated tables, seats were ranged for the first part of the programme.

The following Programme of Exercises had been issued by the Committee and distributed about the Hall :

CENTENARY OF THE DIOCESE OF MARYLAND.

—
LEHMANN'S HALL,
TUESDAY EVENING, 29TH MAY.

—
PROGRAMME.
RT. REV. BISHOP PINKNEY.
PRESIDING.

—
ADDRESSES
BY
RT. REV. BISHOP STEVENS,
RT. REV. BISHOP LYMAN,
RT. REV. BISHOP COXE,
REV. CHAS. H. HALL, D. D.
Hon. JOHN H. B. LATROBE.

SHORT VOLUNTEER ADDRESSES.

—
PUNCTUALLY AT 10 O'CLOCK,
COLLATION.

This order was not, however, adhered to with exactness, owing to the absence of the Bishops of Pennsylvania and Western New York.

Brief addresses were made by the Rt. Rev. the Bishops of Delaware and North Carolina, and more extended discourses by the Rev. Charles H. Hall, D. D., and the Hon. J. H. B. Latrobe (the Rt. Rev. Bishop Pinkney presiding).

Impromptu addresses were made by the Rev. Geo. A. Leakin and Joseph H. Bradley, Esq., of Washington.

According to arrangement, at ten o'clock, the addresses being ended, the seats were rapidly removed, and ample space afforded

for social intercourse. The tables were served with abundant supplies of all the season could afford, and after two hours of hearty good-fellowship the company dispersed.

LIST OF ARTICLES ON EXHIBITION.

- Bishop Claggett's Mitre. [Made for him by the daughter of Bishop Seabury from the pattern of her father's.]
 Bishop Claggett's Certificate of Consecration, bearing the signatures of Bishops Provost, Seabury, White, and Madison, with the seal of Bishop Provost attached.
 Bishop Claggett's certificates of ordination as Deacon and Priest.
 His Diploma as Bachelor of Arts, from the College of New Jersey.
 The Certificate of ordination to the diaconate of Samuel Claggett, father of the Bishop.
 Album, containing sundry Manuscripts, including the Consecration Certificates of Bishops Stone and Whittingham.
 Letter of Ordination signed by Bishop White.
 Communion Service of St. John's Parish, Baltimore and Harford Counties. [Very old and made of pewter.]
 Two volumes of original letters of Bishop Claggett and others.
 Manuscript of Bishop Kemp's.
 Theological Common Place Book of Bishop Whittingham.
 Bishop Claggett's seal.
 Bishop Whittingham's seal.
 Seal of the Diocese of Maryland—1826.
 Manuscript Journals of the Conventions of 1792 to 1807.
 Extract from the Journals of the Lower House of Assembly, (1685,) supposed to be in the handwriting of J. L. Bozman.
 Record Book of St. James Parish, Anne Arundel County—from 1694 to 1791, in excellent preservation.
 Record Book of Prince George Parish, Montgomery County, 1726 to 1771.
 Sermon by Rev. Thomas Bacon—1750.
 Discourses and other Papers by the Rev. Dr. Bray.
 Rev. Dr. Bray's "Catechetical Lectures."
 Prayer Book belonging to St. John's Parish, Baltimore and Harford Counties—very old.
 Rev. Dr. Allen's MSS. History of St. Thomas' Parish, Baltimore County.
 Historical Account of the S. P. G. F. P., presented to Bishop Whittingham by Bishop Selwyn.*

Happily there was nothing to come before this Centenary Convention to mar the joyousness of the occasion and the unanimity of grateful feelings. All agitating questions were, if not settled, held in abeyance or buried in oblivion. It was well that it should be so. It was strongly felt in all hearts that GOD had been leading His Church all along through those one hundred years, under many trying and disciplinary experiences, indeed, but with manifest and increasing evidences of the Divine blessing. Her bishops in their succession had been faithful and true to their noble work; her clergy, as strong in holy zeal as they had become increased in numbers: her members earnest and active in devotion and in

*See "Commemoration," 1883.

labors, and there had been on the whole such marked progress in all material and spiritual respects throughout the diocese that there was ground for special thanksgivings and rejoicings, and for most hopeful anticipations for the future.

Could all those who were thus happily and joyfully uniting in these commemorative services have known that the loving and faithful Bishop then presiding in the council of the Church would in little more than one brief month close his earthly labors and pass to his reward in Paradise, far deeper would have been the interest, and a very solemn and subdued feeling would have been imparted to the joy of the celebration. But it is not with man to know how GOD worketh out his purposes of love and grace in His Church.

It was the last convention over which Bishop PINKNEY presided.

It was the fitting close of an Episcopate which had been marked throughout with an amount of earnest and faithful labors rarely exceeded in that high office.

The Bishop opened his address to the convention with words of congratulation on the happy occasion, and thus spoke :

“I meet with you to-day, in the good Providence of GOD, to commemorate our Centenary. I am free to confess that, while I was not insensible to the poetic beauty of the idea, I did not at first catch the full enthusiasm of the hour as some of my more gifted brothers have done. The sublime belief, which you share equally with myself, and realize as fully, that the Church is eighteen hundred years old, chilled somewhat the ardor of my imagination and weakened the intensity of feeling which a hundredth birthday in a great and glorious country like this could not fail to excite in the bosom of those who felt that they were one hundred years old. I could have wished to stand on the topmost peak of the next hundred years to see how far we are going to realize the grandeur of our rich heritage of faith, the pure, Catholic, Protestant faith, that was bequeathed to us by our fathers of the Anglican Communion.

“And yet I was not without the welling up of gratitude for the marvels of the grace wrought out for us in the few years that have rolled by since we found a cradle in this magnificent western home. I have, therefore, opened the Convention of the Diocese with an historical, centennial discourse.

“In selecting the orator and historiographer for the occasion, I was guided in my choice by the conviction that it was meet and right that I should choose a Marylander, one to the manor born.”*

Referring to the historical discourse on “The Colonial Church in Maryland,” delivered by the Rt. Rev. Bishop Lay, D. D., of Easton, at the service held on the preceding day in St. Paul’s Church, Bishop PINKNEY used the following gratifying language :

“The ante-revolutionary period was consigned to my brother of Easton, who has so happily executed the task we assigned him. He has laid us under a heavy and lasting obligation by the masterly discourse he has delivered, a discourse full of thrilling facts and the profoundest philosophy. This post of honor was justly due to the Eastern-shoremen of the Church, who had borne so distinguished a part in laying the foundation-stones of the mighty

* Rev. O. Hutton, D. D.

fabric in troublous times, and who have added to the lustre of their original claim to a grateful remembrance by giving us in the brilliant line of the succession such men as McKenney, Mason, and Spence : Chambers, the man of unrivalled powers in debate, Eccleston, and the elder Carmichael, who to-day is so admirably represented by his noble son, the upright judge and able counsellor of the Church—men who will live as long as the Chesapeake rolls on in beauty, a silver bond uniting us in one.”

Cordial greetings were extended by Bishop PINKNEY to the Bishops of Delaware, of North Carolina, and of Western New York, who were present at the commemoration, and also to distinguished presbyters of the Church, formerly connected with the diocese, who had come to unite with their brethren of Maryland, in the centennial services.

The Bishop's detail of work and travel, as given in this his last convention address, presents the same features of active and unremitting toil in visitations that are to be found in all his previous Episcopal addresses. He was always at work. When the body rested, the mind was busy. He allowed himself little sleep; always abstemious in diet, indifferent to personal ease and comfort, studious to think and do for others, he passed the last year of his life in the same earnest way for GOD, the Church, and duty with which he had commenced his ministry; and though oft in weariness and suffering he succumbed not till the Master bade His toil-worn servant enter into the rest and joy of the redeemed.

Throughout his visitations during this convention year the Bishop was much impressed with the activity of the clergy and the progressive and healthy condition of the parishes and congregations. He felt the burden of the weak parishes and their illy-supported rectors heavy upon his soul; and he did all that he could for their relief. In all his visitations through the diocese he pressed home upon the people the importance and the needs of the diocesan mission work, and made most urgent and successful appeals for the cause. He was cordially received wherever he went, and the churches were always crowded with interested congregations. This last year was, perhaps, the most peaceful year of his Episcopate, and it was certainly one of abounding labors. Besides his regular visitations, ordinations to the diaconate and the priesthood, and large number of licenses to lay-readers, he had consecrated during the year as many as *six* churches, nearly all of them churches of considerable cost and great architectural beauty. He was able in his address to the convention to say:

“Never has more work been undertaken or more prayerfully and steadily prosecuted than in the past year. But we have more work in hand.”

In some instances there were incidents of visitation peculiarly cheering and gratifying to him, as may be seen in the account which he gives of a visit to one of the mission works originated

and sustained by the parish of the Epiphany in Washington city. The Bishop thus refers to it:

“My heart was touched, a few weeks ago, as it has never been touched before. I was at the Epiphany Mission, and there I met fifty or sixty men, from 18 to 70 years of age, in the search of social cheer, gathered around a band of ladies, who have provided for them a quiet home on Monday night of each week. It was marvellous to see how much of true heart-sunshine they were shedding around them. It was a delightful evening, and I enjoyed it greatly. It was the brightest picture of the brotherhood of the Church on which I have been called to look. After an evening spent in innocent amusement in which I participated, I thanked GOD for the privilege. Then we arose to rehearse the Creed, of which many had never heard before they crossed the threshold of this asylum; not a voice was silent, and when we knelt to say the Lord's Prayer, every knee was bent, and the mighty words were on every lip. I say to the daughters of the Epiphany, Go on, you are indeed fulfilling woman's mission.”

The concluding paragraphs of that address are given, because so expressive of his long-fixed and ardent devotion to the sure doctrinal teachings of the Church as contained in her standards of faith and embodied in her sacred offices and in the administration of the Sacraments.

“In concluding this part of my address, I would implore you as your father in GOD, under all the solemnities that attach to my holy office, in the language of the late Bishop of Exeter, Wilberforce, “to see to it that your doctrines be those of the Prayer Book, taken in its simple sense and straightforward meaning, parting you altogether from Puritans by the doctrines of the Sacraments, and from Rome by freedom from mediæval conceptions. Earnestly, lovingly, wisely, carry out this system in your lives, and, I would add, in your teaching, and all will be well.”

“Brave words, bravely spoken! Timely words spoken in season! The Prayer Book has a simple sense, and a straightforward meaning: adhere to it in your teaching and practice. This is my godly counsel. And at no time could it be breathed in your ears so opportunely, as in this centennial celebration, while we are thanking GOD for the wonderful Providence that guided our fathers aright when they laid the foundations in the Apostolic order, true Catholic custom, and Scriptural conformity, protesting against Rome, and in nothing sanctioning change from the catholicity which the Protestantism of this Church has alone conserved to us.”

With these timely and godly counsels Bishop PINKNEY closed his last official address to the Convention of the Diocese of Maryland.

On Friday evening, the 1st of June, after the usual devotions and the benediction by the Bishop, the Centenary Convention of 1883 closed its session.

CHAPTER XXXVI.

HIS DEATH. 1883.

THE duties of the Bishop in presiding at the Centenary Celebration, and immediately afterwards, for three successive days at the diocesan convention, were somewhat arduous, and were fulfilled with his usual promptness and efficiency. There were no indications at the close of the convention of any special exhaustion. Apart from presiding at the various meetings and services much devolved upon him as the head of the diocese, in imparting due solemnity and interest to the memorable occasion by rendering all honored attention and hospitable reception to the visiting bishops, clergy, and laity from other dioceses. All felt the happy influence of his cordial greetings as he welcomed them in his genial and courteous manner.

Previous to the assembly of the convention the Bishop had made, as usual, his appointments for the summer visitations up to the time in August when he expected to take his brief rest at the White Sulphur Springs as the guest of Mr. Corcoran.

The labors of the month following show no abatement in his wonted activity. They are up to the full measure of work for the same time at any preceding period of his Episcopate. From the brief records of the month left by the Bishop, it appears that, without a single day's intermission for rest, he started on the 2d of June for his summer visitations. He fulfilled two appointments in Baltimore county, held two ordinations successively in Baltimore city, and participated in mission services in connection with them; attended the reinterment of the remains of John Howard Payne at Oak Hill Cemetery, Georgetown; held several visitations in Prince George county; presided at the commencement exercises of the Pinkney Institute, in Washington city, and at those of the Hannah More Academy, near Reisterstown; met the convocation of Washington and confirmed the election of the Rev. Dr. Meyer Lewin as Dean; visited Anne Arundel county and Annapolis city for Episcopal services; made on the closing days of the month visits to Mt. Washington, Baltimore county, to Elk Ridge, and to Ellicott City.

The Bishop's reference, in the above summary of his Episcopal work during the month of June, to the removal and reinterment of the remains of John Howard Payne, author of "*Home, Sweet Home*," makes it proper that the narrative of the circumstances should have full place and recognition in this biography. The

circumstances were intimately identified with Mr. Corcoran's generosity and with the last official act of sepulture performed by Bishop PINKNEY only a few weeks before his own burial in the same cemetery of Oak Hill.

The description following is in part taken from publications of the press in Washington city on June 9, 1883 :

One day in the autumn of 1882, as Mr. Corcoran was slowly riding by the Ebbitt House, his ear was greeted by the music of "Home, Sweet Home," which the Marine Band was playing in honor of Engineer Melville,* of the ill-fated Arctic steamer *Jeannette*, who had just reached Washington, and was a guest of the house before which they were stationed. As Mr. Corcoran listened to the plaintive air, which never fails to touch responsive chords in the breasts of all who hear it, his heart was moved by tender memories of the poet whose words have made it immortal, and his acquaintance with whom covered a period of nearly fifty years, and he that moment resolved that the project he had formed years before concerning the removal of Mr. Payne's remains to this country should at once be carried into effect. Mr. Payne, as consul of the United States, had died at Tunis in 1852. A marble slab, with appropriate memorial record, had been placed over his grave by a grateful country, on which, besides the record of his birth and death, and consulate, were carved these beautiful lines following :

" Sure when thy gentle spirit fled
To realms beyond the azure dome,
With arms outstretched, GOD'S angel said,
Welcome to Heaven's ' Home, Sweet Home.' "

With characteristic promptness, Mr. Corcoran obtained the consent of the only surviving member of the family ; and, the preliminary negotiations through the Secretary of State having been effected, the remains of the poet were disinterred and taken to the small and beautiful Protestant chapel at Tunis and placed near the chancel window, which bears the inscription, " To the memory of John Howard Payne, author of ' Home, Sweet Home.' " Appropriate services were then held, and the body in its encasement consigned " to the United States Consul at Marseilles, France."

The remains of the poet, upon their arrival in Washington, in March, were placed in the chapel of the Oak Hill Cemetery. The burial and the unveiling of the monument provided by Mr. Corcoran to mark his grave were delayed in order that they might take place on the 9th of June, the anniversary of Payne's birth. On the night before the burial the coffin was brought from Oak Hill to the Corcoran Art Gallery and placed under a guard until the afternoon of the 9th, when, at 4 o'clock, the remains were placed in a hearse provided for the occasion.

* Now Engineer-in-Chief, U. S. Navy.

By Mr. Corcoran's special request Bishop PINKNEY was invited to be present and conduct the burial services, in which he was assisted by the Rev. Dr. W. A. Leonard, of St. John's Church.

Preceded by a military procession, soldiers of the regular and volunteer service with reversed arms, and bands playing funeral marches, and followed by carriages containing the President of the United States, many members of his Cabinet, representatives of the Diplomatic Corps, the Supreme Courts of the United States and of the District, Mr. Corcoran, Bishop PINKNEY, Dr. Leonard, and many specially invited friends, the procession marched to the Oak Hill Cemetery.

The spot selected for the grave and monument was a charming one, in a grove of fine old trees whose branches interlaced overhead and formed a canopy that was protection from both sun and rain.

On the platform which faced the open square and was decorated with the British and American flags and a pair of shields with Tunisian emblems, were seated the President, Mr. Corcoran at his left and Bishop PINKNEY and the Rev. Dr. Leonard, of St. John's Church, on his right. At the left of this platform was another crowded with distinguished persons from the city, and on the right another platform for the Philharmonic Society and the Marine Band. Opposite the President's stand was a dense throng bounding the limits of the square, and behind them down on the limits of the slope a dense crowd that could not be provided with seats. Perfect and reverent order was observed. Instrumental music preceded the religious services, which were conducted by the Rt. Rev. Bishop PINKNEY and the Rev. Dr. Leonard. The portions of Holy Scripture read were: Genesis 23: 3-11 and Genesis 50: 24-26, and I Corinthians 15: 50-53. A short poem was recited by its author, Mr. Robert S. Chilson; and the monument was uncovered, revealing a graceful pedestal surmounted by a bust of the poet. "Home, Sweet Home" was sung and an oration was delivered by Mr. Leigh Robinson. Bishop PINKNEY read the recommittal and Rev. Dr. Leonard sprinkled dust upon the coffin-lid. The "Hallelujah Chorus" was sung, the coffin was lowered into the grave and rolled into a cell beneath the monument. The Bishop pronounced the benediction, and, while the Marine Band played a familiar hymn, the great audience slowly moved out of the cemetery gates.

In less than thirty days after these imposing solemnities of the reinterment of the remains of the author of "Home, Sweet Home," the body of the Bishop then officiating was borne to the same Oak Hill Cemetery for burial—not, indeed, with the same civic honors, but attended by a multitude, scarcely less numerous, of sorrowing friends, clergy, and laity, grieving over the loss of one universally revered and tenderly beloved as a Bishop in the Church of GOD.

Bishop PINKNEY had expected to attend, as usual, the commencement exercises of St. John's College, Annapolis, held about the 1st of July. He was a devoted son of his *Alma Mater*, and, being also a member of the Board of Visitors and Governors, he never failed, whenever it was practicable for him to attend, to be present at the commencements and the meetings of the trustees. His Episcopal engagements for June and July of this year prevented his going; but in his thoughtfulness he was mindful to write beforehand to two young friends of the graduating class the following letter, which was probably the last letter of any length that he wrote, for it is dated the 25th of June, and was followed on the 28th with a brief note explaining his absence from the college commencement, which was only a few days before his lamented decease:

“ June 25, '83.

“MR. DANIEL RANDALL AND MR. MURRAY: My friends, may I join you together in my greetings on commencement day, who have been so closely, and I trust tenderly, drawn to each other in the class-room? My classmates and I never knew a divided heart. Three of us are under ground and three above it; the sweetest memories bind us to the sleeping ones, and one heart is knitting the other three more closely as we draw near the river's brink.

“You have each of you an inheritance of honor to guard and defend. No truer man ever breathed than Alexander Randall, and no fairer name is chronicled on the muster-roll of Annapolis than that of Murray. You are, I believe, both of you destined to the law. It is a noble profession if followed nobly. It has no meretricious honors to offer to any. Hard study, intense application are essential to success. No gifts will compensate for lack of these. Your college record is proof that you have these gifts, and I presume that that same record is proof that you are not without zeal and assiduity in the use of them. Start right, aim to be learned lawyers. Keep up your knowledge of the classics. Cultivate the art of public speaking. Some will tell you that this is not the age for oratory: that it is too practical and altogether too metallic for so divine a gift. But in this they are mistaken. Argument and eloquence are never without power. Only see to it that your learning in the law is profound, and you will find courts and juries ever ready to hang on the tuneful tongue. Aim to be good that you may be truly great. But why detain you in such an hour, in the moment when the tuneful tongue of your president is still lingering in your ear?

“Though far from well, I shall (D. V.) be a witness of your closing hours at college and bid you a Godspeed on your career in life. For both of you I entertain a tender regard, for you are sons of honored sires, warm personal friends of mine: the Randalls, Murrays, and Carnichaels ought to stimulate you to mighty efforts in your endeavor to master the law, and surely no higher stimulus could be desired to awaken lofty aspirations in all that is noble and good in thought and feeling than those honored names afford.

“Affectionately,

“W. PINKNEY.

“N. B.—Excuse me if I have ventured too far in tendering you these words of counsel, and take the wise counsel of your learned professors when you cross the threshold of the law school.

“Finally, learn how to write intelligibly, in a clear, bold hand. It will save you and others much annoyance, as this letter will abundantly prove.

“W. P.”

The Bishop had arranged with the Rev. Adolphus T. Pindell, the rector, to make a visitation to Sherwood Parish Church, at Cockeysville, for the consecration of the church, on Thursday, the 5th of July, and, in order to spend the 4th in a quiet and restful way at the rectory, he appointed to go to Cockeysville by a mid-day train from Washington on Tuesday, the 3d. He had written to Mr. Pindell a few days before, asking him to appoint a special service for the evening of that day, and saying that he would preach the sermon. The Bishop had requested his intimate friend, the Rev. Dr. Meyer Lewin, to accompany him on this visitation and preach the consecration sermon. It was, as the result proved, a most happy circumstance that this very dear friend was with the Bishop on the occasion. The Bishop and Dr. Lewin arrived in the afternoon of the 3d, and in the evening the Bishop took part in the services and preached the sermon.

He preached with even more than his usual force and unction. His subject and the way in which he treated it were remarkable. How singularly touching and beautiful that his thoughts and his preached words should be upon the blessedness and triumphs of the saints. He could not know that he was preaching his last sermon and passing his last evening upon earth, and that when the next morning had dawned and the sun had risen, his soul would enter into the spirit world: and yet he spoke with the same holy fervor and glowing anticipations as if that fact had been revealed to him. This last sermon was published soon after his decease. His text and some paragraphs from the discourse are here given:

But ye are come unto Mount Sion, and unto the city of the living GOD, the heavenly Jerusalem, and to an innumerable company of angels.

To the general assembly and church of the first-born, which are written in heaven, and to GOD the Judge of all, and to the spirits of just men made perfect.

And to JESUS the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—*Hebrews* xii: 22, 23, 24.

The Church would have us pause in the whirl of business that is sweeping over us: and in the calm and quiet hours that are given for meditation and musing on heavenly things, she would bring before us the unnumbered hosts whose godly doings are registered on high, however they may be without chronicle on earth: so that, sitting in the light of their burning example, we may be stimulated to like heroic deeds. It is not only the Augustines, Chrysostoms, the Ambrose and Ignatius and Polycarps, men of whom the world was not worthy, mighty men, who led on the armies of the LORD against error and falsehood, and who embalmed their virtues in an eloquence and enriched them with a learning that but few may hope to equal—it was not these alone whom she would have us hold in sweetest memory. Oh, no! it is the goodly company of saints, the little children of the Kingdom, who prayed and watched and worked by the holy altars, and who shed over heart and hearthstone the fragrance of a true-hearted sympathy, and gave an impulse to the ark as they made heaven's arches ring with gladness—the poor on beds of straw and in tattered garments as well as the rich, who all the while recognized that they were GOD'S trustees for the poor—the true daughters of sorrow, whose smile of love lit up the darkened abodes of misery and shame, within the narrow circumference of whose retired life no

eye but GOD'S eye penetrated, and yet whose moulding power for good was the salt of life and the light of the world—whose prayers were the strong cries and tears of faith, and whose uncomplaining patience and godly constancy were woven around the very pillars that sustain the universe—whose names are written in the Lamb's book of life, the spirits of just men made perfect. These are they whom the Church would hold up before us, and whom Saint Paul accounted as the great cloud of witnesses who hold us in full survey! And now that we are standing in the light they diffused over earth, she would have us glorify GOD in them, and ask for grace to so follow in their footsteps that we too might come to the same unspeakable joys which GOD hath prepared for those who love Him. No life for GOD on this earth was ever wasted. Like the motion of the lips which philosophers tell us gives a perpetual motion to the current of sound that is destined to live on until time shall be no more, the life of the most obscure of the saints of GOD—as men count obscurity—will live on in the good that is being done until the sheaves are all gathered in and the reapers are crowned in glory.

There is one thought that gives to this graphic picture a more than common pathos, and that is, that from the firesides where we weave golden links there are going forth with each setting and rising sun loved ones to swell the noble army of the redeemed in glory. To-day we may walk in the funeral train which is bearing to the last resting-place the body of one whom we loved more than life; we may return to the homestead never more to be greeted by the welcome smile, and never more to catch the music tones that made life so attractive and joyous to us; we may walk the dear old ancestral hall and find it deserted, and sigh to think that we are left all alone out on the great highway of life, or with one soul less to beat in unison with ours; we may sit in the sweet eventime and meditate on the sad change that has come over the spirit of our dream. The pictures on the wall may be all that is left to us to bring back the image most dear to the heart. The love-tokens we bear about our persons may be all that is left to whisper of the joys that have flown from us.

But, oh! beloved, if the chords which death severs were linked to JESUS—if those we mourn as lost to us now were knit together with us in the one communion of fellowship of His body, they are this day and hour among the spirits of just men made perfect; and the mighty impulses they gave to the ark of the LORD, from the paths of quietude they trod, shall live after them. They being dead, yet speak. They are ours still, though they be removed to another department of the Master's house—the house of many mansions. Eternity perpetuates the life they spent on earth. Be it ours to follow them in the meekness of faith and the constancy of love as they followed JESUS! Then, indeed, shall we taste of the bliss and grandeur of the destiny they enjoy when we come to the Mount Zion, the New Jerusalem, Jerusalem the Golden.

At the conclusion of the service the Bishop returned with his host and friends to the rectory near the church. There, after an evening of cheerful converse, enlivened and sweetened as evenings spent with him always were by his genial charm of manner and rare conversational powers, he retired to his room adjoining that of Dr. Lewin at a comparatively early hour.

Nothing occurred during the night to indicate that his rest was other than peaceful and refreshing; but at six o'clock in the morning Dr. Lewin's attention was aroused by sounds of sighing, about which there must have been something of that indescribable quality which assures us that they spring from physical distress. He hastened to the Bishop's bedside, where he found

him sitting. In reply to his inquiries, the Bishop asked him to feel his pulse; finding this very feeble he persuaded the Bishop to lie down again, and allow him to summon Mr. Pindell to bring some restorative. After doing so, Dr. Lewin went to his own room for a hasty toilet, but within a minute hearing the sound of a fall, he was, by hurrying, just in time to receive and support the head of the Bishop, who had attempted to rise and fallen in the attempt. Here Mr. Pindell found him. Restoratives were actively used and physicians summoned, but all was soon over—the spirit of the Bishop had departed. The physicians, Doctors Hawkins and Benson, upon their arrival could only confirm the fact of death, assigning congestion of the heart as the immediate cause. Rev. Dr. Lewin and Rev. Mr. Pindell reverently placed the body in position for the undertaker, who was immediately summoned. Prompt telegrams were sent to the relatives of the deceased Bishop, to the Standing Committee of the diocese, and to such of the clergy and laity as could assist in the arrangements for the removal of the remains to Washington city. On the evening of the day of his death Mr. Corcoran sent an undertaker from Washington with express orders to remove the remains at once, but this could not be done. At the early hour of six o'clock on Friday morning the remains, attended by the Rev. Drs. Lewin and Purcell and the Rev. Mr. Pindell, were placed in a special car provided for the purpose by Mr. Geo. C. Wilkins, Baltimore agent of the Pennsylvania Railroad. The train arrived in Baltimore at 6.40, and was there met by a large number of the clergy and some of the laity. Upon reaching Washington city, about 8 o'clock, the remains were conveyed to the Church of the Ascension. There were in waiting at the station a number of the vestry and members of the Church of the Ascension, with which the Bishop had been so long connected as the rector. There were present the Rev. Dr. Elliott, the Associate Rector of the Church: Hon. W. W. Corcoran, Colonel Casey, Dr. Lansdale, N. W. Burchell, William Burgess, Major Davidson, Charles Hill, H. W. Garnett, and William Shuster, the eight last named acting as bearers. The Rev. A. R. Stuart, and Rev. E. H. Ingle, the assistant minister, were also present. A procession was at once formed and carriages were driven to the Ascension Church. The casket was placed in front of the chancel rail at the head of the middle aisle, on a dais covered with purple cloth. A large cross of white flowers was presented by the Ladies' Association of the church. The chancel, altar, and the organ-gallery were deeply draped in black and purple.

The body of the Bishop was vested with his Episcopal robes.*

* It is stated as an interesting incident, that when the casket was opened to adjust the robes, which had become somewhat disarranged by the removal from Cockeysville to Washington, there fell from the pocket of the robe a handkerchief and a programme of the Payne obsequies. This programme

The casket was plain and substantial, covered with rich black cloth, with a silver cruciform plate bearing the inscription :

“ Rt. Rev. WILLIAM PINKNEY, D. D., LL. D., Bishop of Maryland, died July 4, 1883, aged 73 years, in the thirteenth year of his Episcopate.”

His countenance was calm and untroubled, and wonderfully well preserved.

All necessary arrangements for the funeral were made by the Rev. Dr. Elliott, who had succeeded to the sole rectorship, by the Rev. Dr. Meyer Lewin, president of the Standing Committee, and by Mr. C. C. Duncanson, for the vestry of his parish.

Six o'clock in the evening was appointed as the hour for the funeral solemnities to be held in the Church of the Ascension.

Under the gloom of this sudden decease of Bishop PINKNEY a feeling of deep sympathy and sorrow pervaded the whole Diocese of Maryland, and was most painfully experienced in the city of Washington, where for so many years he had ministered in his pastoral offices, and where to the close of his life he had continued to go in and out among its people as a chief pastor in the Church of GOD. So profoundly had he impressed his character upon the minds and hearts of the people of Washington, and upon all who were privileged to know him, that there was one united feeling of sympathy and sorrow upon his death. By the purity and sanctity of his life, and by his patient, self-sacrificing, and devoted labors in the ministry and in the Episcopate, he had greatly endeared himself to the Church he so faithfully served. Suddenly called to his rest he had departed this life in the midst of his holy labors, in the fulness of spiritual peace, and in joyful anticipation of the blessedness of the life immortal.

We cannot choose the moment, the place, and the surroundings of our departure hence. No death is sudden when it finds the watching servant of the LORD waiting for the Master's summons ; no death is untimely when it comes in the fulness of years of holy service for CHRIST and His Church ; and no death can be desolate when the spirit of the LORD is near to bear up and cheer the departing soul to its promised and blessed rest. Bishop PINKNEY died, as doubtless he would have preferred to die, not in the decay of mental and physical powers, and under prolonged suffering unfitting him for active duty, but rather while actually engaged in those sacred offices which, for more than forty years in the priesthood, and thirteen in the Episcopate, he had earnestly sought to fill in all ministering love and duty ; his mind as clear and strong at seventy-three as it had ever been, his heart as warm and expansive in Christian sympathy as in the freshness of youth, and his bodily vigor, though abated, yet not seriously impaired.

the Bishop doubtless had forgotten to remove, and there it had remained till loving hands tenderly took it after death had stricken himself with its cold embrace.

CHAPTER XXXVII.

THE FUNERAL SOLEMNITIES.

OUTSIDE of Bishop PINKNEY's own immediate family there was no one who more deplored his sudden decease than the venerable Mr. Corcoran. As soon as the sad intelligence of the death reached Washington, Mr. Corcoran, as has been stated, sent an undertaker to Cockeysville to provide for the removal of the remains to Washington city. Moved by the tender love which he bore to the person of the departed Bishop, and desiring, in the outflow of his generous heart, to express his devotion to the memory of one whom he so revered and honored, he proposed, and asked the privilege, to meet all expenses for the Bishop's burial in the beautiful grounds of the Oak Hill Cemetery, at Georgetown. So gracious and noble a proposal could not but receive grateful acceptance by the family of the deceased Bishop. Mr. Corcoran also asked permission from the family to remove from the graveyard, adjoining St. Matthew's Church, in Prince George county, the remains of the Bishop's deceased wife to be placed beside those of the Bishop.

The hour of six o'clock p. m. was appointed for the funeral services that were to be held in the Church of the Ascension. Arrangements were made for the separate watches that were to guard the body from twelve o'clock until four p. m., while it was lying in state. At noon the doors of the church were opened, and the people who had been long waiting outside were permitted to enter to view the remains. The head-piece of the casket was thrown back to reveal the face of the dead Bishop. The guard of honor was composed of clergymen, who sat within the chancel stalls attired in their surplices. They were the Rev. Messrs. Brown, Averitt, Gilbert Williams, Falls, Rev. Drs. Leonard, Forrest, Hubard, Hyland, and others. The lay delegates who assisted the guard of honor were Dr. Hawkins, of Cockeysville, Messrs. Nourse, Venable, Hutchinson, Hill, Davidson, Young, Abert, H. D. Cooke, Duncanson, Burchell, Dr. P. Lansdale, and representatives from every Episcopal church in the District.

During the day there was a special meeting of the Standing Committee of the diocese held in the vestry-room of the Church of the Ascension, when the following minute was unanimously adopted:

"The Standing Committee meets under the shadow of a great sorrow. The Bishop of the diocese, the Rt. Rev. WILLIAM PINKNEY, D. D., LL. D., died

on a visitation to Sherwood parish, in the rectory of said parish, on the morning of the 4th inst., at 7 o'clock. It was the privilege of an honored member of this Committee to be with him in his last moments. He preached in the parish church the evening before, with his usual tenderness and fervor, about the state of the blessed dead, and the rest that remaineth for the people of GOD ; and in the morning he departed to enter into that rest.

"We are thankful to GOD for the mercy that spared him prolonged bodily sickness, and ordered that his transition should be so short, so peaceful, and blessed.

"We are deeply conscious of the inadequacy of words to express our sense of personal bereavement, and of the loss which the Church and the diocese has sustained in his death.

"We desire to record our gratitude to the Great Head of the Church for giving to the Diocese of Maryland a Bishop whose life and doctrine have set forth among us, during the years of his Episcopate, Christ and Him crucified with Apostolic zeal and love and power.

"We are thankful for the spirit of devotion to duty, of wisdom, of self-sacrifice, and of broad charity, which characterized his labors and his administration of the affairs of the diocese.

"We are sure that we express the feeling in every heart and home of the diocese, both of the clergy and laity, that in the death of Bishop PINKNEY we have lost a pastor, a guide, and a true father in GOD.

"We would unite in the prayer that, for the peace and unity of the Church in Maryland, and for our children's sake, that GOD may keep his memory green.

"*Resolved*, That the Standing Committee tender their loving sympathy to the family of our beloved Bishop in the hour of their bereavement.

"*Resolved*, That we respectfully recommend to the rectors and vestries of the parishes and congregations of Maryland to have suitable symbols of mourning placed in their churches in token of our reverence to the memory of our departed Bishop, and our sense of the irreparable loss we have sustained in his death.

"*Resolved*, That the Standing Committee, in accordance with the desire of the family, attend the funeral, this afternoon at six o'clock, in the Church of the Ascension, in Washington, as honorary pall-bearers.

"A. P. STRYKER,
"Secretary."

At five o'clock, an hour before the time appointed for the funeral solemnities, a meeting of the visiting bishops, clergy, and laity of the diocese, and others who had accepted the invitation, was held in the basement of the church. The Rt. Rev. Bishop Lee, of Delaware, presided, and the Rev. Dr. A. R. Stuart, of Georgetown, acted as secretary. Eulogistic addresses were made by Bishop Lee and by Bishops Lay, of Easton, and Peterkin, of West Virginia, the only ones of the eight Bishops invited who were able to attend. At this meeting the following resolutions were reported by a committee consisting of Rev. Drs. Julius E. Grammer, W. L. Hyland, and O. Hutton. They were read by Dr. Grammer and then adopted by a standing vote :

"It having pleased Almighty GOD our Heavenly Father, in His wise providence, to remove from his high and responsible office our beloved and honored Bishop, the Rt. Rev. WILLIAM PINKNEY, D. D., LL. D., we, the clergy and laity of the diocese, here assembled to attend his funeral, and bowing in submissive faith to the decree of the Great Head of the Church,

desire to record our sincere love and veneration for this departed and eminent servant of GOD.

"Distinguished as he was for those virtues and attainments which adorned his character and office, he united the gentleness of a child with the firmness and courage of a man. In his death the diocese has lost the fostering care of a father, the wisdom of a well-furnished and experienced teacher; the pulpit of a faithful and eloquent preacher of the Gospel, and every enterprise of philanthropy and religion a generous and effective advocate.

"The church bends in loving and reverent sorrow over his grave, moistened with the tears of her deep bereavement.

"His memory needs no aid of the sculptor or artist, nor the muse of the poet, to preserve it from the oblivion common to most men. His monument is to be found in the sermons, addresses, appeals, and stirring words of counsel and encouragement he so often and so ably delivered to his clergy and people. His obituary is written in the sorrowing hearts of his diocese.

"Bearing a name immortal in the annals of Maryland's forensic oratory, he gave the lustre of piety and sacred learning to the highest office of the Church of GOD. Decided in his convictions of truth, brave and faithful in his testimony to the word of GOD, he was 'a workman that needed not to be ashamed.' His Episcopate was brief, but rich in influences which will stamp their impress upon the mind and heart of his diocese for all time.

"A stranger to all resentments, he was the unyielding friend of truth and self-sacrificing servant of duty. His hand was ever open to dispense the generous charities his noble heart devised; and many of the clergy and of the laity will realize that they have lost, not only a Bishop, but a liberal benefactor. His presence and efforts were never withheld in behalf even of the lowliest and most obscure; and his name is identified in Maryland with all that tends to advance the cause of religion and learning. He continued in the field of his labors with unabated zeal and energy, and was found at the last call of his Master, like a faithful servant, at his post of duty. Falling with his armor on, his spirit has ascended to join the Apostles. He has left the priceless legacy of a stainless name and an unblemished ministry.

"He taught us how to live,
And oh, too high the price of knowledge,
He taught us how to die."

The visiting Bishops in their robes, the clergy in their surplices, seventy-one in number, together with the lay delegates, then passed in procession, under the direction of Mr. C. C. Duncanson, to the street and into the church by the main entrance on Massachusetts avenue.

Long before six o'clock the building was filled, the crowd extending far out to the sidewalk. The reserved seats in the middle aisle were occupied by the relatives of the deceased Bishop, by the clergy, the vestrymen of the church, and the lay delegates. Mr. W. W. Corcoran, attended by his relative, Mr. C. M. Matthews, occupied seats with the mourners. The honorary pall-bearers were the members of the Standing Committee: Bishops Lee, Lay, and Peterkin, Rev. Drs. Lewin, Chew, Elliott, and Hutton. The active pall-bearers were, Henry E. Davis, N. W. Burchell, A. J. Forbes, H. W. Garnett, W. M. Shuster, R. W. Burgess, J. T. Stevens, and C. C. Duncanson.

The services in the church were brief, but extremely impressive. The opening sentences were read by Bishop Lee. The

funeral anthem swelled out sweetly and solemnly from the choir, under the direction of Professor G. W. Walter, the organist, who also had charge of the music when Bishop PINKNEY was consecrated. Bishop Lay then read the lesson from the 15th chapter of I Corinthians. The creed was read by Bishop Peterkin. The Rev. Dr. Elliott, the rector of the church, announced the hymn, "JESUS, Saviour of my soul." Bishop Lee offered the concluding prayer, and the choir ended the service by singing the hymn, "Jerusalem the golden."

The pall-bearers, honorary and active, then took charge of the body, and the funeral procession took its way towards Oak Hill.

The following interesting descriptive account of the solemn and impressive services at the cemetery is taken from one of the publications of the city press issued on the day following the funeral :

"The twilight was fast becoming darkness when the procession, consisting of nearly one hundred carriages, arrived at Oak Hill Cemetery. A large number of the residents of Georgetown had already obtained places near the chapel where the body was to be placed in the vault. Hardly a breath stirred. The low, rumbling peals of thunder and the frequent vivid lightning flashes caused many an anxious fear, and not a few umbrellas were raised. Happily they were not needed.

"At about the distance of fifty feet from the chapel a rope had been stretched, forming an enclosure into which only the clergy and the invited laity were to be admitted.

"At length the white robes of the general clergy of the diocese were seen approaching in double rank. The ropes were lowered and the path cleared. When they had advanced near the enclosure the rank was opened, and forming two lines they stood uncovered, while the casket and the bishops and standing committee passed through. Then closing rank they followed, while in their rear came the laity in double rank. As the cortege advanced Bishop Lay slowly pronounced the sentences from the prayer book, Bishop Peterkin following with other sentences. The sentence in the service beginning 'I heard a voice from heaven,' was read by Rev. Mr. Chew, of Baltimore, and repeated by the whole clergy. The casket was then lifted into the chapel, which had been lighted. It was a most beautiful and impressive scene, the silent and solemn cemetery slowly becoming enshrouded in the darkness of night, the light streaming through the brilliant little windows of the chapel, the vast, still assembly standing uncovered in expectancy, and the slow, impressive tones of Rev. Dr. Lewin committing to mother earth the last of his old friend, Bishop PINKNEY.

"After the concluding prayer by Dr. Hutton, of Montgomery county, the benediction was pronounced by Bishop Lee, and the vast crowd, awed by the magnificent tribute the exercises of the day had been to the late bishop, quietly and slowly sought their homes."

Very soon after the decease of Bishop PINKNEY, who stood towards them in the twofold relation of rector and bishop, the vestry of the parish of the Ascension held a meeting to express their estimate of his character and their profound sorrow under the bereavement. The following action was taken :

"Resolutions of the Vestry of Ascension Parish.

"*Resolved*, That in the death of Bishop PINKNEY we recognize a loss to this parish and to the Diocese of Maryland, the full measure of which is incalculable by ordinary standards, and to the expression of which we feel the hopeless inadequacy of human language.

"Steadfast of faith, unfaltering in trust, gentle, unobtrusive, unselfish, simple even as a child, filled with the charity that hopeth and believeth all things, and to the end eagerly responsive to every suggestion of duty; an humble-minded but earnest servant of the living GOD, in the midst of his devotion to his master's work, in the ripeness of years, in the plenitude of matchless power and Christian grace, his was that farewell to earth which is not death but glory.

"Living he was our guide, our loving counsellor, our trusted friend, our more than brother; and dead, his memory and his name remain, themselves the full measure of eulogy.

"*Resolved*, That this recognition of the unspeakable loss that has befallen us be spread upon the parish records and communicated to the members of his family, whose greater bereavement in vain challenges our just appreciation."

Soon after the decease of Bishop PINKNEY, the Standing Committee of the diocese deeming it proper, and "feeling assured that the entire diocese would commend their action," appointed a special memorial service to "be held in the Church of the Ascension, Washington, D. C., on Wednesday, November 7, at 11 A. M." By their request the Bishop of Minnesota consented to preach the sermon.

From the published account of that memorial service the following is transferred to these pages:

"The service was held on Wednesday, November 7th. There were present and in the procession the Rt. Rev. H. B. Whipple, D. D., Bishop of Minnesota, the preacher on the occasion; the Rt. Rev. William Bacon Stevens, D. D., LL. D., Bishop of Pennsylvania, who presided; the Rt. Rev. T. B. Lyman, D. D., Bishop of North Carolina; the Rt. Rev. A. M. Randolph, D. D., Assistant Bishop of Virginia; the Dean and Professors of the Theological Seminary of Virginia, and the vestry of the parish of the Ascension. A very large congregation was present."

Some passages from the memorial sermon of the Bishop of Minnesota may very properly be here given. The text was from II *Timothy*, 4: 7, 8. Towards the close of his sermon Bishop Whipple thus spoke:

"In art and letters, in science and in theology, he was a diligent student, a man of varied learning; and all his gifts and gains were consecrated to GOD. He was an intensely human man: as guileless as a Christian child; a heart as tender as a woman's, and yet united with the bravery of the sturdiest manhood. He bore so many sorrows for others he quite forgot his own. He gave so much, men wondered at the wealth of his self-denial. He never courted praise; he never asked, What will the world say? He gave as he preached and lived, as unto Christ. He was one of the most chivalrous of men. He instinctively took his place beside the wronged. He took no chances for the winning side. He saw the heart-ache and the sorrow in others, and his great, tender heart was always ready with its sympathy in

the hour of need. I knew him first in the dark days of our Indian sorrow, when my pilgrimages to Washington were a *dolorosa*—days when my heart would have broken but for the love of men like Hall, Whittingham, and PINKNEY, who sent me home with a braver heart. From the day GOD called him to be your Bishop he was my bosom friend. He came all the way to Minnesota to see our work and to cheer us with his loving words. GOD only knows the debt I owe to his precious memory. I think his visit to Minnesota was one of the brightest of his life. He certainly won all hearts. The poor Indians whom he met still remember him as one of their truest friends. Through all these years I have received his messages of love. Sometimes he sent my daughters sweet Christian ballads so full of love and CHRIST they touched every heart. Each year he selected and sent with his own hand a medal to the school. His name will always be a household word in St. Mary's Hall. His last letter, written a few days before his death, was to tell me of his plan to help me complete the work he loved so well. As I look back on the sweet intercourse of years, I cannot recall one word that dying I would blot. I never heard him speak one unkind word. I cannot recall a single censure of any member of his flock. He had faults; but who was ever so quick to acknowledge them and repair the wrong? Who felt so keen a sorrow if by any chance he wounded another's heart? He would have confessed that he was a fallible, sinful man; and so day by day he carried his sins where we all must go—to JESUS CHRIST the Saviour.

"Bishop PINKNEY had passed the meridian of his life when GOD called him to his holy office. It was toward evening, and the day was far spent. He saw in this office what all thoughtful men must see—the loss of home, the giving up of ease, the bearing of heavy burdens, the censures of men who do not know you, and a shorter road to an early grave. It was the Saviour's call. He obeyed it with a willing heart. He entered on his work with all the buoyancy of youth. The thought that it was towards evening roused every energy of his soul. Few of our youngest bishops could bear the strain of his incessant toil. He was always in the forefront of busy work. He brought up in an incredible short space the arrearages of years. He believed in the fatherhood of his office. He loved his flock with the tenderest love. I never knew a bishop who felt so keenly the trials and privations of his clergy. His last act, to divide his salary with brothers in CHRIST, revealed the law of his loving, unselfish life.

"I cannot give the record of his Bishop's life. It is written in your hearts, it is written in heaven. Death came at last without warning. There was no sound of foot-fall on the threshold. He laid down to rest; he awoke in Paradise. It was not the sudden death from which in holy litany we cry to be delivered. All his life he had been gathering manna for the last journey. There were no days of pain and suffering, waiting on the physician's skill. In one moment the rift in the parted cloud opened upon the land afar off, where they see the King in his beauty."

At the convention of the diocese, following the death of Bishop PINKNEY, held in May, 1884, a committee appointed for the purpose reported to the body an *In Memoriam* minute, which was unanimously adopted by a rising vote and ordered to be placed upon the journal:

"MINUTE.

"The clergy and laity of the convention of the Diocese of Maryland now assembled, upon this the first occasion of the meeting of the body since the death of our late lamented chief pastor, the Rt. Rev. WM. PINKNEY, D. D., LL. D., Bishop of Maryland, desire to record in grateful and loving remembrance our high appreciation of his character and life and services.

"It pleased our Heavenly Father to call him to the rest of the faithful in Paradise, on the morning of the 4th of July last, while he was actively engaged in the sacred duties of his office and with only a brief premonition that the departing spirit was passing into that blessed rest. In the seventy-fourth year of his age and in the thirteenth year of his consecration, our beloved Bishop closed a ministry and an episcopate signally marked with enduring results of good and blessing to the Church. Called in the maturity of his wisdom and experience, and in the ripeness of the graces that adorned his character and life, to the duties and responsibilities of the Episcopal office, he met and fulfilled those duties and responsibilities with extraordinary zeal and unswerving fidelity. His whole soul was aglow with the Spirit of CHRIST; his preaching full of the Gospel in eloquence, earnestness, and power; his administration in office and government as firm as it was loving, as faithful as it was gentle; his whole life beautiful in its Gospel simplicity and rich in the fruits of holiness and Christian love. He was ever vigilant as a faithful guardian on the watch-towers of Zion, firm and brave where duty called, abounding in labors in season and out of season, full of sympathy and tenderness where need or trouble lay, and ever ready to give his own services and dispense his own means for help and comfort wherever want or sorrow was felt.

"While mourning the great loss to the Church we bow in submission to the Divine will, and gratefully and lovingly cherish the memory of WILLIAM PINKNEY, the late Bishop of Maryland.

"*Resolved*, That this minute of our memorial action be placed upon the journal of the convention, and a copy be sent to the family of the deceased prelate."

Very numerous and from many quarters were the memorial tributes which came to the family of the deceased Bishop, full of expression of heartfelt sorrow, and of the high estimate in which he was held for his holy life, and his unsparing labors in the Church. These cannot be here transcribed, nor is it necessary.

Two other facts, however, in this connection, need to be stated, and they both cluster alike around the memory of Bishop PINKNEY and the name and munificence of the venerable Mr. W. W. Corcoran.

Soon after the burial of Bishop PINKNEY, Mr. Corcoran caused to be designed and executed a marble monument of heroic size, resting on a granite pedestal, to mark the grave of the Bishop, in the Oak Hill Cemetery. He took an especial interest in the whole work of its preparation and erection, and spared no expense for the completeness of the structure in durability and in its sculptural execution and finish. It stands in a conspicuous position,* near the portals of the cemetery, and is an object of prominence and striking beauty as one enters within the hallowed precincts. It has been very truly said that Bishop PINKNEY needed no such monument for his commemoration. All along, for many years, he had been, quite unconsciously to himself, building up

* Permission was obtained from the authorities of the cemetery to place the Bishop's grave and monument upon the lawn near the entrance: a section not appropriated for burial purposes, and opposite the J. H. Payne monument.



in the hearts of those who knew and loved him a monument more precious than bronze or marble. And because it was so, Mr. Corcoran felt that he could well devote a portion of that wealth which GOD had given him, to express his love and reverence for such a character and life, by placing a substantial and costly marble monument to mark the Bishop's grave, and give its silent though powerful teaching to the hearts of the living.

The inscriptions on the monument are as follows:

“(South front): Mitre, scroll, and crozier.

“On the scroll, ‘In cruce salus.’—PINKNEY.

“(East front): Sacred to the memory of the Right Reverend WILLIAM PINKNEY, D. D., LL. D. Born April 17, 1810. Died July 4, 1883. A guileless and fearless man of GOD, brilliant in intellect, steadfast in trial, tender and true in friendship, he so adorned his life with manly virtues and Christian graces, that his earthly career remains an imperishable memento of that Apostolic spirit of which he was both the eloquent advocate and beautiful example.

“Placuit Deo, et translatus est in Paradisum.

“(North front): A cross and crown.

“(West front): In memory of Elizabeth Lloyd Pinkney, wife of the Right Reverend WILLIAM PINKNEY, who fell asleep April 28, 1879. Natural refinement, high intelligence, and cultivated taste were seen in her dignified womanhood as she drew the serenity and beauty of her soul from the tranquil depths of a holy and consistent life.”

Upon one of the burial lots not far from this PINKNEY monument may be seen another, far less costly and imposing, but appropriately marking the grave of one who was a very dear and intimate friend of the Bishop, that of the Rev. Meyer Lewin, D. D., erected also by the munificence of Mr. Corcoran. As Dr. Lewin was so closely connected with Bishop PINKNEY by the ties of friendship and by zealous co-operation with him in his Episcopal work, it may be proper in this connection to make brief reference to the circumstances of his death and to the arrangements made by Mr. Corcoran for the burial in the Oak Hill Cemetery. The sad occurrence of the sudden and lamented death of Dr. Lewin took place on the evening of the 28th of May, 1886, only a few hours after the close of the diocesan convention held that year in the city of Washington. On this occasion, with his characteristic liberality, Mr. Corcoran came forward to proffer to bear the entire charges of the sepulture of the remains in the Oak Hill Cemetery near those of the deceased Bishop; and he also proposed that the remains of Dr. Lewin's deceased wife should be removed from Upper Marlborough and be placed beside those of her husband. These generous proposals were fully carried out, and an appropriate tomb erected over the grave. The following inscriptions were engraved upon it:

“MEYER LEWIN, D. D.

Born at Thorn on the Vistula, in the Grand Duchy of Posen, in Prussia,
August 15, 1816.

Fell asleep in the City of Washington, May 28, 1886.

An upright and fearless man of GOD, he knew not departure from the
path of duty.

(Reverse side.) ‘I have fought a good fight, I have finished my course, I
have kept the faith.’

(Mts. Lewin.) ELEANOR ADAMS,
wife of

Rev. Meyer Lewin, D. D.

Born Feb. 15, 1832.

Fell asleep Feb. 23, 1885.

‘Blessed are the pure in heart.’”

At the request of the family and vestry of the parish the remains were first removed to Upper Marlborough, to be placed in Trinity Church, of which the deceased had been rector, for the funeral services to be held there; after which they were immediately brought, with those of Mrs. Lewin, to Washington, for interment in the Oak Hill Cemetery.

At a meeting held in the Church a short time before the services, the following minute was adopted:

“The Bishop, the clergy, and the laity of the Diocese of Maryland, here assembled, on this solemn occasion of the funeral of the late lamented Reverend Meyer Lewin, Doctor of Divinity, desire to express the profound sense of bereavement which the Church has sustained by the death of this eminent divine and most faithful servant of our LORD. Suddenly called from our midst at the close of the council of this diocese, where he had been honored with most important trusts for the welfare of the Church, we deeply feel this afflictive dispensation. In the midst of our sorrow we are cheered with the most consolatory and animating reflections that our departed brother, so pure and holy in his life, and so faithful and laborious in the priesthood of the Church, has passed to the rest of the blessed in Paradise.

“We here record our loving tribute to his memory and our grateful appreciation of the services which, for more than forty years in the sacred ministry, he has rendered to the cause of CHRIST and the great work of the Church. By the massive strength and force of his mind and character, by his Godly learning, so vast and varied, by his efficiency and thoroughness in all offices of trust and duty committed to him, and by his unyielding courage in maintaining the sincere and honest convictions of his soul respecting all matters of Divine truth and duty under the Gospel and in the Church of our LORD, he has left a name and a record which will be long remembered and cherished.

“Not his afflicted family only, nor his friends and brethren in the ministry in this diocese alone, but very many throughout the church at large will lament the loss by death of Meyer Lewin.

“We bow submissively to the Divine will in this dispensation, and recognize in it a solemn call and warning to ourselves to be faithful in the stewardship committed to us in the Church of our LORD, and to be ever watchful and ready for the summons of the Master when He shall call us to our great account.”

At this same meeting an admirable paper, *in memoriam* of Dr. Lewin, was read by the Rev. Thos. G. Addison, D. D. It was a noble tribute to the character and worth of one who had been so

prominent in the councils and activities of the Church for many years. The concluding paragraphs of that just and well-merited tribute may be here inserted :

“Dr. Lewin was a man of strong convictions. He had no battle with doubt. The LORD JESUS CHRIST was a present reality to him. The Bible was the *very* Word of GOD. The Church which he served was to him the Church of CHRIST, the living Church of the living GOD, surcharged with living energies for the sanctification and redemption of lost men. He ministered as one who knew his ministry would not be in vain ; that the faithful discharge of his duties must result in good to men's souls. Thus duty became to him the most sacred thing in the universe ; and so, as we all know, no personal consideration of ease or inclination, no amount of opposition, no peril of life, no feebleness of age, hindered him in the path of obedience. We have all wondered at his persistent activity. He never hesitated to accept any burden of work the Church imposed upon him. Only a few weeks since he was called to Baltimore on matters of importance to the diocese. His physician forbade his going, insisting that he should remain quietly at home. The hour came ; the call of duty was more imperative than the claims of health. The threat of a protesting conscience was more dreaded than the threat of death. He was in his place in Baltimore at the appointed hour. Again the faithful physician, as the diocesan convention drew near, assured him that he would not survive the excitement incident to his duties in that body. This alternative was presented to him—the convention or death. Duty, said the convention. Fear, said death. His answer was, ‘I accept death and embrace duty.’ What a sublime spectacle of heroism is here. That man, engaged in his duties, voting, debating, exchanging greetings with his friends, gives no sign of alarm. He moves among us calm and tranquil. His interest in his work is unabated. No tear is in the old hero's eye as he looks around upon many a precious friend, though he knows he will see their faces no more upon earth. He will step from that convention into the grave. Yet his thoughts are not of himself. A great cause—the interests of the Diocese of his beloved Maryland—absorbs him. No room is in his large heart for selfish repinings or selfish fears. JESUS, his brother Jew, bids him work. He does the work bravely—as bravely as ever mailed warrior rushed to death upon embattled hosts. He died. To the dear LORD whom he loved and served he had all along committed his soul in perfect trust. He was brave—brave unto death in the Master's cause, because, loving not himself, he loved his Lord. Maryland's *great* presbyter has fallen—great in intellect, great in will, but greatest of all in HEART.”

The other fact, referred to on a preceding page, relates to the memorial window of Bishop PINKNEY, placed in St. John's Parish Church, Washington city, by Mr. W. W. Corcoran. The Rev. Dr. W. A. Leonard, then rector of the Church, now Bishop of Ohio, kindly furnishes the writer with a description of the window.

Dr. Leonard writes :

“The Hon. W. W. Corcoran, whose affectionate friendship for Bishop PINKNEY manifested itself in a variety of tender and beautiful tributes, saw fit to place in St. John's Parish Church, Washington, D. C., a memorial window to the deceased prelate. It is unique in design, and strong in its artistic conception and development, and is an ornament to this venerable and historic church, which was always a welcome place of worship for the dear Bishop, and a parish in which Mr. Corcoran was for years an honored vestryman and pewholder. This window is of French glass, made at Chartres, France, at the famous establishment of Lerin.

"Immediately beneath it in the lower transept is a memorial window to the Hon. Montgomery Blair, one of the Bishop's warmest friends, and one of Maryland's honored laymen."

The description of the window and its inscription are taken from the "Report of the Committee on Stained Glass Windows" in St. John's Church, published by the vestry (pp. 24-25):

"The large semicircular window in the gallery of the north transept, No. 13, represents the scene between St. Peter and St. John in the palace of the high priest, which is described by the latter in his gospel (ch. xviii, v: 15-16), in the following words: 'And Simon Peter followed JESUS, and so did another disciple; that disciple was known unto the high priest, and went in with JESUS into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.' At the left of the picture, through a door opened by the servant, we see St. Peter, hesitating, and hardly daring to enter. St. John, the principal figure in front upon the left side of the picture, makes a sign to him to come in. To the right a servant is kneeling lighting the fire, spoken of in the 25th verse of the same chapter, and in the 55th verse of St. Luke, ch. xxii. In the rear on some raised steps we see the high priest sitting, and the Saviour standing before him. Between the two groups are several figures deeply interested in what is going on; some of them women, shocked by it; others, men questioning or deriding CHRIST. This picture, designed expressly for this window, is a worthy and noble companion to the design from Raphael, which it faces. It bears the inscription:

"The Gift of W. W. Corcoran. In Memory of the Right Reverend WILLIAM PINKNEY, D. D., LL. D.; Born, April 17, 1810; Consecrated Assistant Bishop of this Diocese (Maryland) October 6, 1870; succeeded to the full charge of the Diocese (Maryland) October 17, 1879; Died, July 4, 1883. A GOOD Man, full of the Holy Ghost, and of Faith."

Referring to the career and character of Bishop PINKNEY, the Committee add:

"It is a privilege to our church to possess such a noble memorial of him."

CHAPTER XXXVIII.

CONCLUSION.

THE just portraiture of a man in his character and life requires as clear and full a statement as can be given as to what he was, and how he filled his place and did his work. The facts and incidents may be very simple, such as come up in all earnest work in life, with nothing to give to that work the claim of heroic action or gain for it a wide renown; and yet they may illustrate the noblest qualities of our humanity, as that humanity is chastened, elevated, and sanctified by the Spirit of CHRIST in the Holy Communion of the Church.

The true eminence of a man is in the spirit with which he does his work. It is by such a standard we must measure the life-work of Bishop PINKNEY; and when we come to test it by results we find how effective it was for good and blessing. That work and life speak for the man, the priest, and the bishop, apart from any words of commendation. There may be, as admittedly there was, more or less of infirmity, mistake, error, failure, in short, even faults—for who is exempt from these?—but there were none that could mar the beauty and reality of true and solid worth, or lessen the tribute due to one whose whole course throughout many long years was marked by an extraordinary devotion to high principle, holy duty, and loving toil in the responsible positions of official trusts in the Church of GOD.

It has rarely happened in the experience of any clergyman to be called to the Episcopate under such peculiar circumstances as those that existed when Dr. PINKNEY was elected. For thirty years Bishop Whittingham had filled the position with such noted prominence of intellectual power, commanding influence, and great force of character, that to be placed beside him as the Assistant Bishop, and afterwards succeed him in sole jurisdiction, was a severe test and a somewhat trying position for any clergyman, whatever his gifts. Moreover, there was the well-grounded apprehension that, as the administration of the Diocese should pass from the Senior Bishop to his assistant and successor, questions and difficulties, already existing though slumbering, would rise up to call for the exercise of great wisdom, patience and firmness on the part of the diocesan. It was the general feeling and belief throughout the diocese, that Dr. PINKNEY possessed the qualities specially fitting him for the Episcopate. His election was accordingly secured with a remarkable unanimity.

His ripe culture in godly learning, his long experience in the ministry as a devoted and laborious pastor, his sound and conservative churchmanship, together with his specially attractive personal traits of character and manners, served to mark him out for the position. We have seen that, from the day of his consecration to the last evening of the thirteenth year of his Episcopate, he gave himself with untiring energy to the laborious duties that devolved upon him—for nine years as the Assistant Bishop doing all the active work, and for nearly four years following doing that work with the superadded responsibility of sole jurisdiction.

Bishop PINKNEY was no partisan. Broad in his sympathies, Catholic in his views, and tenaciously adherent to the doctrinal standards and liturgic requirements of the Church, he was a lover of peace. His Episcopate was characterized, as all his preceding ministerial life had been, by a spirit of love and a singularly earnest devotion to active work. His sole aim was to present in the fulness of power, and with great persuasiveness, the blessed truths of the Gospel as held in and guarded by the Church. He did not consider himself, his health, his convenience, his comfort, or even the sacred claims of home, dearly as he loved his home, in its sweet and pure enjoyments. It was enough for him to spend and be spent in his Master's service. Eager to accomplish all he could, he made brief record of his work in one place and hurried on to another. He was so wholly absorbed in this work that one wonders at the amount of reading and writing which he certainly accomplished, for he kept himself well versed in the questions which were agitating the Church both in this country and in England, never failed to be prompt in his large correspondence, and was always prepared with freshly written sermons. Besides, he was ever mindful even of little matters of detail where any thoughtfulness or kindness for others was concerned, and ever ready in loving help for all who needed counsel, sympathy, or aid.

No statistical records can adequately express or measure the results of such an Episcopate. Far beyond and above such records, whether meagre or notably great, are those intangible and spiritual influences which are felt for enduring good in the souls of all those who are privileged to come within their sphere. The man does his work and passes away. Others come up on the arena where his life-work was done to do in turn their work. But no work for GOD and CHRIST in the Church and for sinful, suffering mortals is ever lost. There is a cumulative power in the lives of the righteous. "The memory of the just is blessed."

There are, however, records which show the healthful growth of the diocese in material respects. Shortly after the Bishop's death, the then secretary of the diocesan convention, Mr. Joseph Packard, Jr., placed in one of the Church papers the following

statements, relative to the statistics of the diocese at the time of Bishop PINKNEY's consecration in 1870 and his decease in July, 1883:

"* * * There is enough in the figures to make Maryland churchmen grateful for his life and example. The following table is made up from the convention journal for 1870, the year of his consecration, and that for 1883, the year of his death :

	1870.	1883.
Number of clergy.....	139	168
Number of communicants.....	12, 743	22, 805
Total contributions.....	\$173, 709 00	\$312, 649 00
Contributions for diocesan missions, including pastoral aid, per treasurer's report.....	1, 571 78	10, 208 53
Superannuated clergy.....	601 84	2, 125 00

"These figures speak for themselves. The most marked increase in the above table is in the contributions for diocesan missions. This was a cause that lay very near the good Bishop's heart; and the growth of these contributions, which was mainly due to his earnest advocacy, was probably the chief factor in the improved condition of the diocese in other respects."

The only interruption to the peace and harmony of the diocese during Bishop PINKNEY's administration grew out of the ritualistic controversy. This had disturbed and perplexed his predecessor in the Episcopate; and it is not surprising that it continued to cause trouble under that of Bishop PINKNEY. It occasioned, as we have seen, much excitement and great disturbance in the diocese for several successive years. So far as he was in any way connected with it, Bishop PINKNEY's course was marked by firmness, and the decision of a man conscious of right and resolute in duty. Whatever may have been the feeling and judgment of some in regard to that course, it must be confessed that he was influenced and governed by his conscientious convictions of duty and loyalty to the Church. He strove, as far as he officially could, to guard against the introduction of those doctrinal teachings and ritual observances that contravened her standards and the order of her liturgic services. Happily for his relief and the peace of the diocese, there were no agitations upon these ritualistic matters during the closing year of his Episcopate; and there was a disposition in all quarters to join harmoniously in the commemoration of the centenary organization of the diocese at the Convention held in Baltimore, in May, 1883, just one month before the Bishop's decease.

We have seen from the foregoing narrative that the three last years were probably the busiest in the Bishop's life. They were at the same time—for he had passed his 70th year—years of a very decided failure in health, with frequent premonitions that he was nearing the end of his working time. He was very conscious of this, and it only quickened his energy and zeal. He was a very uncomplaining sufferer. Sometimes he would drop words

expressive of internal physical trouble, and in his letters there occur occasional references, quite touching and pathetic, to his failing strength and early departure. It is somewhat surprising that in his emotional nature and fervid temperament he should take such calm views of the closing up of life's work in death. Living in the spirit of the truth and blessedness of the Gospel promises, he waited patiently and worked on lovingly till the LORD should call him. The last sermon that he preached, only a few hours before his sudden departure, shows how he loved to dwell upon the rewards and the glories of the saints in the new Jerusalem.

Three years before his decease he wrote to a young brother in the ministry, Rev. Charles D. Andrews, rector of Christ Church, Washington, D. C., as follows :

"I am getting on after a fashion. I wish I could hear some one else talk. But I may not enjoy this rare privilege. GOD bless you, and give you long life and health for your work.

"I have but the few hours of a fast gathering twilight to work in. But I must be content. The twilight, you know, soon fades away in the darkness. A wiser man will, I trust, be given to the diocese, and a more loving heart to the brotherhood."

Again, the next year, he writes to the same young friend, whose health was temporarily failing :

"At your time of life it is all important that you should recuperate. As for myself, it matters not. To go out burning is as well as any other way to one who has passed the threescore and ten. I go creeping on as abundant in work, and with as much nervous energy in doing it as ever."

To which letter was added, on the same sheet, the following :

"Rev. C. D. ANDREWS :

"I do trust that GOD may restore you to perfect health, for my hopes are largely built on you. Make a good use of your present physical weakness. The precious metal is tried in the fires. Get a mastery of the word of GOD—that is the true knowledge. That is power. Should anything occur to me, it is my wish that you should have the choice of my library, and my watch and chain, if not worse than your own ; and if you accept it, be careful its tick is truer to you and more musical than it has been to me. It rebukes me to-day. May it never rebuke you. Keep this letter, and, should you outlive me, show this letter to Mr. Lowndes, and take all you want.

"Affectionately,

"W. PINKNEY.

"The balance of my books I wish to go to the parish library of St. Luke's Church, Bladensburg. But remember, you come first. There are some books that Mr. Eversfield gave to me ; you will note them by the fact that they do not bear my name. These I wish to go to the parish here. Some of my books are in my room in Washington."

He had but little else of earthly goods to give or bequeath to any one. As his quarterly salary was received, he reserved just

enough for his own plain and economic support, and dispensed all the rest in acts of beneficence, chiefly in helping to make up deficiencies in the salaries of the rural clergy.

The following paragraphs from a communication published in one of the Church journals,* soon after the Bishop's death, under the well-known initials, "J. S. L."† (the then rector of St. John's Church, Georgetown, D. C.), are here transcribed as happily and justly illustrative of some of the Bishop's characteristics:

"He stood squarely and firmly upon the platform of the traditional churchmanship of Maryland, and opposed *departures* from that standard, but tolerated them as far as possible. That his opposition sometimes became heated is not strange, for he had clear convictions and strong feelings, and they were not always dealt with considerately or kindly by others. Doubtless he did err now and then, but his was the error of one bent on serving the Church and not advancing a party or himself.

"There were characteristics of the *man* that should be remembered and admired. One of the most striking was his manliness. You saw it in his look, you heard it in his tones, you marked it in his actions. He was fond of being with men, of talking about what interested them, of speaking to them when he preached: he liked their sports, if innocent, and encouraged boys to pursue them by giving his countenance to their games and helping them with his money. He once showed me a letter from the secretary of a boat club at a Southern university asking that the club might be allowed to take his name. He was manifestly pleased by the compliment, but declined it in a letter that the boys of that club applauded, I am sure, when they read it. This quality of manliness sometimes showed itself in his courage, which was cool and unflinching, whether the danger that threatened was physical or moral. It gave him that influence over men that made his Washington rectorship so rich in fruits and surrounded his Episcopal chair with a band of able, true-hearted men, who would have died for their bishop. This man would have been great anywhere as a leader of men—as a statesman, as a lawyer, as a soldier. In learning, in eloquence, in intellectual acumen, he was surpassed by not a few, perhaps; in true manliness he had few peers.

"With this attribute of character was allied another that seems dissimilar, and yet is of the same quality—tenderness of heart. Bishop PINKNEY's love for children, for his clergy, for his friends, for the poor and distressed, was ever manifesting itself in forms that needed no interpreter. In no position was this tenderness more conspicuously or beautifully displayed than when he suspected himself of having wronged a fellow-man, however slightly: then it twined like a vine around his oak-like courage. I was once in attendance upon a meeting of a small body of clergymen, at whose last meeting the Bishop had been present, and had made some chance remark that wounded the feelings of one of the clergy, a man very unlike the Bishop in Church views, but a cultured, clever, kindly gentleman. Few of us noticed the offence given at the former gathering, and we were surprised to hear that a letter was to be read to us from the Bishop in explanation of the matter. It was read. And *such* a letter! It frankly acknowledged the haste of the words objected to, retracted them unqualifiedly, begged the pardon of the party offended, and declared that where the offence was given, there the writer wished his apology to be made. A junior and an inferior

* The *Southern Churchman*.

† Rev. Dr. J. S. Lindsay.

could not have been more affectionate, more frank, more considerate, and more humble. The genial, warm-hearted man who was the other party to this affair made this comment, exhibiting the deepest emotion in voice and manner: 'The words, the opinions, or the actions of the writer of that letter may sometimes be wrong, but it is impossible for the man himself ever to be anything but right.'

"The Bishop's generosity was as well known to his friends as any other quality of his character. He had a good income, and he spent it all, but he lived most simply, and gave to others the most that he received. Presents delicately made to friends in need, gifts of beauty to those with whom he was thrown in social relations, contributions in various forms to schools and colleges, large, liberal, regular offerings to general charities, and to the Church of GOD. He often put down his subscription with that of the man of large fortune; they were parallel and equal. All this was quietly done, but so constant and so broad and deep and full was the stream of his charity that it could not be concealed. Ah! from how many a bare rectory in this diocese does the praise of the good Bishop's generosity ascend. I once heard a friend expostulate with him for his too lavish expenditures for others. He replied: 'I do this not from transient impulse, but on principle and by policy. I discovered in early life that selfishness was one of my besetting sins, and I resolved to conquer it. This is my way of executing that resolution.'

"Much more might be written even in a newspaper sketch of the Bishop. But I will mention but one more of his traits, that any acquaintance must have noticed—his industry. He studied early in the morning and late at night; he wrote almost innumerable letters: he was seemingly a ceaseless traveller in his episcopal duties, and he was always ready to preach. His work was simply enormous. Three sermons on Sunday were not an unusual task for him, with other arduous incidental duties, and on week-days his labors were only a little less.

"If, by accident, he had an unoccupied Sunday, he would offer to preach for some overworked clergyman, and *would* preach.

"I have known him to write three sermons in one week while taking his brief summer vacation at a watering-place. If he was reminded of his need of rest, he would playfully say, 'Better wear out than rust out.'

"One of his most intimate friends has said, 'He may have died of work, but he would have died sooner if he had given up work.' How fitting his end! He died in the harness, as he would have wished, preaching on the night before his death. Literally, 'he ceased at once to work and live.' The weary worker enjoys the rest in Paradise that he denied himself on earth. 'His works do follow him.'

"J. S. L."

The paper following, unsolicited and volunteered, came to the writer from the reverend rector of St. Peter's Church, Baltimore; and it is here inserted because it shows how a character like Bishop PINKNEY's, and an administration such as marked his Episcopate, could command the confidence and secure the heartiest commendations of those who might not fully harmonize with his stricter views of Church organization and polity. Bishop PINKNEY loved the Church because he believed that her whole system of doctrinal teaching, sacramental ordinances, liturgic service, and ministerial organization, as contained in the prayer book, was thoroughly Scriptural and in conformity with what was taught and held in the Church of the Apostolic and primitive age. He

well knew that there were, and had always been, varying views as to the relative importance and prominence to be attached to parts in that complex system of Church doctrines and ecclesiastical order. There was nothing, however, in his churchmanship that precluded him from hearty sympathy with all earnest workers in the communion of the Church. Strongly as he condemned the ritual teachings and practices, he could yet appreciate the motives and zeal of those who, as he believed, were erringly and hurtfully bringing discord into the Church in her great work of preaching the Gospel and bringing souls into blessed union with CHRIST. And if he seemed specially drawn towards those whose strong evangelic principles led them to take less stringent views than his own, in regard to the ordinances of the Church and the order of the divine services, it was because he felt the pre-eminent importance of the plainest and most urgent presentation of the great essential truths and duties of the Gospel. In his Catholic spirit and broad sympathies he could comprehend and feel the power of love and the need of closer union among Christians, both spiritual and organic, for the one essential faith of the Gospel and the fulfilment by the Church of her divine commission for the conversion of the world.

The Rev. Dr. J. E. Grammer's paper is as follows :

“Bishop PINKNEY was well known to me in the early years of my ministry in Washington, my native city. His bearing, as a minister of CHRIST and a zealous clergyman of the Church, always impressed me so as to win my respect and confidence. As the rector of the Church of the Ascension, by his success in reviving that church, and in gathering around him a band of earnest workers, he became prominent among the clergy of Maryland. His manners were genial and attractive, and his social gifts contributed largely to his pastoral efficiency. His ministry among the poor, as well as those of high degree, was distinguished for its sympathetic sincerity. Enjoying the advantage of a name whose prestige was a passport to any society, he was noticeably a man of unambitious mien and unaffected simplicity of spirit. The clergy honored him with their confidence in his wise and cautious conservatism by electing him to the Standing Committee and to the General Convention, in which responsible positions he long served the diocese. He was distinguished for practical and philanthropic enterprise, in efforts to relieve the orphan, and the lonely and afflicted. His pulpit gave no uncertain sound, and he was a faithful dispenser of the word, and a minister of mercy to the distressed; with a decided love for his Church, he was not so blinded by prejudice as not to recognize the claim upon his cordial respect and reverence of all who honored and magnified CHRIST. His love for the highest exhibition of eloquence and learning often led him to the Senate and the Supreme Court to study the best models of the great art of convincing and persuasive speaking. The fame and name of his renowned relative associated him with those gifts which are the most to be coveted by a minister of CHRIST, next to the endowment of the Holy Ghost.

“He was valiant in his defence of the truth, and zealous of the order and worship of his Church. When clothed with the office of a Bishop, he united decision with gentleness, and was everywhere loved and admired for his qualities of heart, as well as the rich furniture of his mind. His Episcopate was of brief duration, compared with that of his immediate predecessor,

but it was 'rich in good works,' and exercised a most wholesome restraint upon tendencies to false theories of religion and of its institutional forms. A lover of books, a man of poetic taste, and, above all, in accord with the beautiful and pure and true in nature and in art, he drew to himself many friends, and won to the Church loyal sons and servants in her benevolent ministries. His generosity exceeded the capacity of his purse, and his sympathies were identified with the whole work of the Church. Especially will his warm interest in the Virginia Theological Seminary be long remembered, as he encouraged the postulants of his diocese to seek the advantages of that sacred school of the prophets, which has been a nursing mother to many a missionary and herald of the Cross at home and abroad. In this connection he will be associated with Meade and Johns and Henshaw, and the distinguished layman, Francis Key.

"There have been other Bishops in Maryland eminent for learning, eloquence, and administrative gifts, but the name of WILLIAM PINKNEY will be second to none for those qualities which lead men in loyal and loving devotion to each other as having a common cause, one Master, one faith, and one spirit. Full of labors, he sank to rest, just after depicting the blessedness of the departed in CHRIST. Over his grave the munificent friendship of his devoted parishioners has placed a statue, whose solid and pure marble is the fit symbol of his strong and unstained character.

"As the generations of the sons of Maryland shall from time to time visit his grave, they will pause with reverent step and uncovered brow to recall the testimony of the unfailing word, that 'the righteous shall be held in everlasting remembrance.'"

APPENDIX.

The correspondence here given, referred to in the text, between Dr. Pinkney and Bishop Whittingham, during the war, in the years 1862 and 1863, is placed in this Appendix, not to revive any old feelings or issues, ecclesiastical, of that painful period. Contrary to his usual custom, Dr. Pinkney carefully copied, labelled, and filed the letters of this correspondence, as though he thought there might be future occasion to publish it for his own vindication in the matters of dispute or controversy between himself and the Bishop touching the rights of the Presbyterate and the prerogatives of the Episcopate. Happily, the strained relations between himself and his Diocesan passed away, and when Dr. Pinkney became the Assistant Bishop of the Diocese the intercourse between himself and the Senior Bishop was of the most cordial character. Actuated by one spirit of accord and devotion to duty, they gave themselves unitedly and heartily to the great work of the Episcopate.

Bishop Whittingham to the Reverend William Pinkney, D. D., Rector of Ascension Parish, Washington, D. C.

REVEREND AND DEAR BROTHER: In accordance with S. XIV, Canon 13, Title I, of the Digest, I transmit to you the enclosed prayer for use in your parish on all occasions of public worship, within eight days following the Sunday after your receipt of this letter.

And am, faithfully and affectionately, your friend and brother,

WILLIAM ROLLINSON WHITTINGHAM,

Bishop of Maryland.

BALTIMORE, *March 15th, 1862.*

A Prayer of Thanksgiving for Late Victories.

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand: we bless and magnify Thy great and glorious Name for the happy successes which Thou hast of late vouchsafed in so many instances to the arms of this nation, and more especially for the deliverance of this city and District from the terrors of blockade and siege. And we beseech Thee, give to us and to all this people grace to use this great mercy shown toward us to Thy glory, the advancement of Thy Gospel, the honour of our country, and, as much as in us lieth, the good of all mankind. Stir up our hearts, O Lord, to a true thankfulness, such as may appear in our lives by a humble, holy, and obedient walking before Thee all our days; through Jesus Christ, our Lord, to whom, with Thee, O Father, and Thee, O Holy Ghost, as for all Thy mercies, so in particular for these victories and this deliverance, be all glory and honour, world without end. Amen.

*Bishop Whittingham to J. Louis Clubb, Esq., Register of Ascension Parish,
Washington, D. C.*

DEAR SIR: I beg leave to acknowledge the receipt, this morning, of your note, bearing date of the 6th, and enclosing a copy of a document extracted from the Journal of the Vestry of Ascension Parish, and purporting to be a protest against certain procedures of the Government of the United States of America.

That document bearing date of the 16th of June last, its transmission to me at this time, is, in my apprehension, unnecessary and inconsequential.

I shall, therefore, not trouble the rector and vestry with any opinion concerning the contents of the document transmitted, except on a single point, in which my own official relations with that body appear to be concerned.

Toward the close of the paper I find the following sentence:

"Our worship has been conducted in all respects according to the usages and rubrics of the Church and the canons by her enacted. Ignoring every other thing, we have kept it free from political taint."

If I am to understand this language in its natural, obvious meaning, I shall have to rejoice in its explicit contradiction of an unhappy rumour, largely circulated in the public prints, to the effect that my canonical provision and prescription of a form of prayer for use in public worship had been wilfully and flagrantly disregarded by the rector of Ascension Parish, in violation of his ordination vows and canonical obligations, and that in so doing he had been sustained by the vote of the vestry of the parish.

If such had been the case, it would have been with an ill grace that the rector and vestry of Ascension Parish appealed to the consecration of their Church as a ground of immunity from application to purposes of governmental use in relieving the sick and suffering, when they themselves would have been the first to violate the solemn pact by which the building had been set apart to the worship of God according to the laws and usages of the Church, and to desecrate it in the worst of ways by making it a public and notorious visible symbol of rebellious proclivities, seditiously manifesting disloyalty to the power ordained of God, in the refusal to render that power a service expressly prescribed by His Holy Word.

As the rector and vestry of Ascension Parish do not appear to have had any call to introduce the mention of the usages, rubrics, and canons of the Church, and the disclaimer of political taint, beside the purpose of refuting prevalent rumours to the contrary, I am bound, construing their actions in courtesy and good faith, to accept it as their denial of those rumours, of the truth of which no evidence has ever been laid before me, to require investigation by judicial process.

I am, very respectfully, your obedient servant,

WILLIAM ROLLINSON WHITTINGHAM,

Bishop of Maryland.

BALTIMORE, *August 8th*, 1862.

Rev. Dr. Pinkney to Bishop Whittingham.

AUGUST 18TH, 1862.

RIGHT REV. SIR: I regret the necessity which is imposed upon me of replying to the letter you addressed to the register of Ascension Parish, dated August 8th, for it seems to me well-nigh impossible to answer it fully and without reserve, without pursuing a line of argument that a presbyter would gladly avoid in correspondence with a bishop of the Church. But you have left me no alternative.

The transmission of a respectful protest (a mere fact in the history of recent transactions in the parish), not for your criticism or opinion, but solely for the purpose of informing you of what had transpired, is made the occasion of an exhibition of feeling which the occasion did not call for. The portion of the protest which is made the ostensible ground of your strictures was contained substantially in my letter to the provost marshal and communicated to you months ago. It does not seem to have produced on your mind *at that time* the impression which you now regard as "its natural, obvious meaning." It was introduced into the protest for the same reason that induced me to insert it into my letter to the provost marshal, viz., to inform those who may come after me that my mode of conducting the services had been in accordance with the rubrics and canons, and it is surprising to me that human ingenuity could invent any other.

After designating the rumor which you state was largely circulated in no very measured terms, you go on to say that you are bound in courtesy and good faith to accept our language as a denial of those rumors; and yet you taunt us with the ill-grace (if I may be excused for using your language) of appealing to the consecration of our church as a ground of immunity from application to purposes of governmental use, in case we had been guilty of the deed charged. If you really regarded the passage you cite as a denial of the truth of the rumor, it is difficult to understand *why* you indulged in that bitter strain, which bears so strongly marked on its face an air of irony. What I did as a presbyter of the Church on the occasion referred to I never sought to conceal. It was done publicly and in the broad face of day. It was done advisedly. It was made known by me to the members of the Standing Committee unofficially, and I never doubted for a moment that you were fully apprised of it. It was charged upon me by the public prints in almost every part of the country, and in terms distressingly like those employed by yourself, and was *never denied by me*. What you call your canonical prescription I did not consider canonical.

You cited the law on which you rested your authority and my obedience. I examined the law, and satisfied myself that it authorized no such act; and in this I took time for consultation—time which your telegram would not have allowed me had it not been providentially ordered that it should fail of its lightning speed. I consulted, in Baltimore and Washington, gentlemen learned in the law, and they fully sustained me in my interpretation of the canon. One of the ablest canonists in the diocese, a strong supporter of the Government, wrote to me, without consultation on my part, in thorough support of the view I took of the subject, and, singular to state, based his construction, *totidem verbis*, on the very same grounds.

With this array of authority, and an honest conviction of the correctness of my construction of the law, I determined on my course, and omitted the prayer, and I respectfully suggest that my failure to use it was not the wilful and flagrant violation of my ordination vows and canonical obligations, nor "the public and notorious visible symbol of rebellious proclivities, seditiously manifesting disloyalty to the powers ordained of God," unless, indeed, it be assumed that your judgment of the law is law, and that bishops have only to ordain and presbyters only to obey. My obedience was pledged to the bishop in reference to acts based on the canon law just in so far as those acts are in accordance with the terms of the canon, and no farther. You did not predicate your order upon your Godly admonitions, and for the best of all reasons, because you knew that your power to prepare and transmit a prayer was derived solely from the canon. If it be argued that my refusal to use the prayer carried with it the responsibility of a presentment for trial, none knew it better than myself and none were more willing to meet it. That I omitted the prayer was known to the diocese and the country.

The late convention knew it perfectly well. If you were in doubt, you

had nothing to do but to make the inquiry of me personally, which was no novel mode of procedure, or else arraign me under the canon whose repeal you so strenuously opposed in May last.

I repel the charge that the rumor subjected me to any such offensive denunciation, as you by innuendo employ in the description of my supposed act.

The rumor was that I omitted the prayer. All else was the constructive treason to the Church and State, which was assumed as proved, and imputed to me by those who were as little versed in the canons as they were in the gentle courtesies of the Gospel. I claim to have acted according to the law. I believed that the course I pursued was in all respects right and proper. I believe so still. If I erred in my construction of the canon, or indulged a baseless dream of the imagination in supposing that I had a right, when a law was presented to me as the basis of an act which I was required to do, to look into it and examine it for myself, it was my misfortune, and mine was the responsibility. But where in such a case is the wilfulness and flagrancy of the act? I take final leave of this correspondence thus painfully forced upon me. I have never written against a bishop *but to his face*, and not even then until I have been wrongfully assailed. I would now gladly hold my peace if I could. But I cannot permit such language as you use, in writing to my vestry concerning an act of mine, which I believe to be canonical and proper, even by *innuendo*, to pass without an unequivocal protestation of my innocence, and the denial of the justness of the charge. To arraign me before my peers is your prerogative. But to speak of me or any rumored act of mine, even by *innuendo*, in such language as you employ to my vestry, without confronting me with my peers, is outside of your prerogative. Your letter will be placed on the parish record. Mine by a vote of the vestry will be placed alongside of it. I cheerfully abide the judgment that will be passed upon it. I am fully conscious of my many infirmities, but the wilful and flagrant violation of my ordination vows and the desecration of the house of God in the worst of ways is not one of them.

I deeply regret that a bishop, whom I have always obeyed in all his lawful commands, whose wishes I have always consulted, and to whom I have never been wanting in Christian courtesy, should think himself justified in supposing me capable of denying by indirection a deed I never directly disowned; or that, assuming to himself the right to construe canons at his pleasure, he should deny me the privilege of an honest difference of opinion, while he charges without trial as a crime that which I hold to be just and right.

One word upon the delay in the transmission of the protest, which has already been *sufficiently explained*. The delay was not material, as the protest was not intended for the Government. They were too speedy in their action for it to be of any avail. The church building was seized without notice, and I did not hear of it until late on Saturday night, and on Sunday morning I found a number of carpenters at work within its consecrated walls transforming it into a permanent hospital. Our protest, a vain and useless act, so far as the Government was concerned, was intended for the Christian world, to be the after-witness to the fact that we had not assented to the desecration; and it surprises me to hear a bishop of the Church declare that the transmission of that fact to him is deemed by him to be unmeaning and inconsequential.

Yours respectfully,

WILLIAM PINKNEY.

Right Rev. W. R. WHITTINGHAM, D. D., LL. D.,
Baltimore, Maryland.

Bishop Whittingham to Reverend William Pinkney, D. D., Rector of the Parish of the Ascension, Washington City, District of Columbia.

REVEREND AND DEAR SIR: It is no doubt a just subject of common regret that such correspondence as ours should be necessary. It is, therefore, the more gratifying to me that it is not of my origination.

After the transmission of my canonical communication of the 15th of March, which went to the rector of Ascension Parish, in common with every other clergyman officiating in the District of Columbia, by ordinary course of mail (the transmission only being notified by telegraph), I made no inquiry about its reception or the course of action of those to whom it had been sent.

I saw, with sorrow, statements in the public prints seriously compromising the character of some of my brethren, but deemed that no sufficient call to institute official investigations.

My attention was first directed to Ascension Parish by a communication from the parish itself, occasioned by an act in which I had no participation, and made when any interference of mine, if it had been desired, must have been useless on account of the lapse of time.

As it was plain that the reason of this direction of my attention to the affairs of the parish could not be the desire of official interposition, I was forced to infer the wish to bring to my notice the antagonism between the authorities of the parish and those of the United States Government. I therefore, in reply, intimated the possibility of an occasion given for the action complained of by the parish authorities, and, by assigning as a reason for expressing no judgment on the subject my want of authentic information, challenged its communication. This left it with the vestry of Ascension Parish to open or avoid investigation. To do at least that much was made incumbent on me by a clause in one of the documents laid before me, which, while I thought it either inaccurate in expression or else susceptible of an unfavorable construction, as evasive, could not be understood otherwise than as alluding to public reports concerning a difference between the course in Ascension Parish and that in some other parishes in the District on an occasion then recent.

"The services of the church," the rector told the provost marshal, "have heretofore proceeded in the manner appointed by the canons of the diocese." It was publicly bruited throughout the country that on the two Sundays next before the day when that sentence was written the services in Ascension Church had not proceeded in the manner prescribed by the bishop of the diocese. The sentence, therefore, might either mean that the public rumour was (as such things often are) unfounded, or else that in disregarding the prescription of the bishop there had been no violation of the canons of the diocese.

Now the last assertion, although true in the letter, would have been a mere evasive subterfuge, as addressed to an officer of the United States, because the bishop's action had been based upon the canons, not of the diocese, but of the digest of the laws of the Church in the United States.

It was due to the writer to discard such interpretation of his meaning and to accept his language, although inaccurate, as intended to signify an adherence to all the laws and regulations by which members of the Protestant Episcopal Church are bound. Then it was left me only to take the meaning to be exculpatory of the parish in the sense of contradiction of the public rumours.

I was not to suppose that the rector of the parish could, without any previous communication of objection or remonstrance to the bishop himself, arraign his bishop before a military officer as a violator of the law of the Church; still less that the vestry of the parish could, after like silence on their part, adopt the arraignment and, without call for such procedure, gra-

tuitously thrust it upon the notice of the bishop. Refusing such construction of their course, it remained to me only, by intimation of possible occasion for the action of the United States authorities complained of by the vestry and of want on my part of authentic information concerning such occasion, to afford the vestry an opportunity of complaint, if they had any, against my own former action, their resistance to which, it was publicly rumoured, had drawn to them the attention of the provost marshal. I did so, and I did nothing more. The vestry did not see fit to offer any explanation, and no information affecting the Parish of the Ascension was laid before me from any other quarter having claims on my official notice. After the lapse of more than three months, in which no communication had been made to me by or concerning the rector or vestry of Ascension Parish, and nothing had been done by me in any way concerning either, I received a formal communication from the vestry directing my attention to action taken by it nearly three months before. I there find a reiteration of the pretension which had attracted my notice in the earlier correspondence sent for my inspection, but in a very different form. Instead of merely claiming that "the services of the church had heretofore proceeded in the manner appointed by the canons of the diocese," the vestry now called my attention to an assertion that their "worship had been conducted in all respects according to the usages and rubrics of the Church and the canons by her enacted," and that, "ignoring every other thing," "they had kept it" (the church building) "free from political taint."

The publicly rumoured charge against the rector and vestry of Ascension Parish had been that they had defiled their church with the "taint" of seditious proclivities, by making its worship on two successive Sundays an open declaration of dissent from the prevalent thankfulness for recent blessings on the arms of the United States in war waged against rebellion.

The thankfulness, from which they were thus charged with dissenting, had found expression in an official provision, put forth in alleged conformity with expressly cited canonical legislation. Neither rector nor vestry had ever given the bishop any kind of intimation that they took objection to the claim of canonical authority for the official action with reference to which they had been charged with disobedience indicative of disloyalty. Could he, then, in his official capacity, on the receipt of such an official communication, put any other construction on the language of the vestry than that of denial of the rumours that had prevailed? Yet, in an unofficial way, I had heard too much not to have reason to be cautious lest advantage might at some time hereafter be made of silent acquiescence in these claims thus repeatedly, and for some set purpose, forced on my attention. On the first occasion an inaccurate and apparently evasive assertion had only called for expression of doubt and insufficient information on my part.

On the second, the changed form of the statement called for a distinct expression of my understanding of its purport, lest its acceptance in silence should hereafter be alleged as acquiescence in a very different meaning. Such is the explanation of what you object to, as "innuendo," "irony," &c. You appear to have forgotten that the Bishop of Maryland, in dealing with the authorities of any of his parishes, is limited to strictly official grounds of inference as well as action.

He may express his opinion of a hypothetical case, when he has reason to fear that silence would be construed as connivance; but he is bound to distinguish between the facts officially before him and such possible alternative.

With regard to the language used in my late letter, you are under a two-fold misapprehension.

1. The epithets "wilful" and "flagrant" were adopted as part of the unhappy rumour, largely circulated, which you admit did prevail in almost every part of the country in terms distressingly like those employed by

me. By rehearsing them, I did not adopt them otherwise than as expressive of the fact that such construction had been put upon your alleged action.

You now voluntarily justify that construction, allowance being made for difference of regard by observers in diametrically opposite points of view.

What loyal news-writers represented as "wilful," you avow as "done advisedly," of set purpose after deliberation. What they complained of as "flagrant," you own as "done publicly in the broad face of day." I greatly prefer your own characterization of your action; but, until you had made it, I had no right to assume its truthfulness by substituting it for the shade of another colour given by anonymous accusers.

Your complaint of my language, in this respect, therefore, is unfounded.

2. In suggesting that your "failure to use" the prescribed prayer "was not" "the public and notorious visible symbol of rebellious proclivities," &c., you show a misconception of the part of my letter from which those words are quoted, applying to your own action what I said in reference to the effect upon the material building of the whole alleged joint action of the rector, vestry, and congregation. After such action bruited throughout the land, a stranger in Washington would hardly pass through H street without looking upon the church of which the rector, vestry, and congregation would rather violate a canon and put an affront upon their bishop, than join in thanksgiving for the deliverance of the capital from protracted siege and blockade as a very telling "visible symbol" of the state of mind which alone could be supposed to have prompted such procedure. I now, for the first time, learn authentically that your desecrated church was, indeed, thus made a monitor of disaffection, at least in the construction of the large majority of the community. It is of no avail that its rector and vestry should, in privately recorded protest, assert that they "have kept" their church "free from political taint."

Their public action had called public attention to their place of worship as the place of assemblage of those whom one of themselves, writing at the time, with reference to this very subject, declared to "sympathize with the South, and, when the proper time arrives (which is not far off), will gravitate to the South."

The community understood what you now avow to have been the action of the authorities of Ascension Parish to be a designed indication of such sympathy with a rebellion then still pressing hard in open war, and not only upon the Government of the country (the one only power to which under God the members of Ascension Parish had any pretension to owe allegiance), but upon its very Capital, to the daily peril of the lives and goods of its inhabitants.

Of such sympathy the house of God in your occupancy became to all men, for the time, a visible symbol. Could it undergo a worse desecration? In my statement of the result of your conduct, when I received it as a hypothesis, I can see nothing to amend, now that, unhappily, I have to accept it as a fact.

Your complaint of "offensive denunciation," because I spoke of the alleged action of the rector of Ascension Parish as "violative of his ordination vows and canonical obligations," is unfounded. The breach of vows depends upon the violation of the canons; the vow, so far as in the purview of my expression, being to the observation of the canon. I now for the first time authentically learn that you regard my action in prescribing the form of prayer which you refused to use as uncanonical, and not even yet am made aware on what ground it is that you so regard it. I have no doubt of the strict correctness of my course.

Is the bishop to assume, in every instance of what he considers plain violation of canon, that there is no such violation, so long as the presbyter differs from him in opinion?

Is the law no law because the presbyter thinks it none? You had given me no notice of your denial of my ground of action. For aught that you had done to inform me—for aught that I could possibly know officially—your course was taken in quiet contempt, as much of the canon as of my construction of it. However conscientiously taken, with whatever purity of motive, or exalted dignity of intention, such a course in one subject to oversight can only be regarded by the official overseer as breach of law. As such he is bound to treat it, in speech or action, whenever it may be brought before his notice.

It has now, therefore, become my undesired and unwelcome duty to lay your case before the Standing Committee of the Diocese, as one requiring the attention of the accredited guardians of the law. The sufferance of your course, after its avowal by you, would become the acknowledgment of what I utterly disbelieve—my own liability to accusation for transgression of the just limits of official action. While I could ignore your course, I was perfectly content to leave the case for quiet decision by the public opinion of the Church. But now that I find myself persistently called upon by silence to confess a wrong, or else to lie under imputation of abuse when I assert my right, appeal to judicial decision becomes compulsory.

I purposely waive side questions imported into your letter. You have imputed to me both admission of principle and action which I utterly disavow; but they have nothing to do with the question of right in this matter, and I desire to avoid useless discussion. For the same reason I take no notice of your mention of action by other than the immediate parties in this sad affair, on which I might otherwise have much to offer in the way of comment.

I am, reverend and dear sir, in all faithfulness and true Christian love, your friend and brother,

WILLIAM ROLLINSON WHITTINGHAM,

Bishop of Maryland.

BALTIMORE, *August 23d*, 1862.

Dr. Pinkney to Bishop Whittingham.

AUGUST 29, 1862.

RIGHT REVEREND SIR: I did not intend to trespass further upon your time, but there are some things in your letter of August 23 which imperatively demand a passing notice.

You speak of the gratification you derive from the reflection that this correspondence is not of your origination. I persuade myself that the sequel, with what has gone before, will prove that it is not of my origination. You say that your letter, transmitting your canonical communication of March 15, went by ordinary course of mail, the transmission only being notified by telegraph. But surely when it is remembered that the 15th of March was Saturday, and that the prayer was ordered to be used the Sunday following, and that Baltimore is only a few miles distant from Washington, and that I was in Baltimore the Wednesday before at a meeting of the Standing Committee, who were your lawful advisers, it will be seen that no time was intended to be given for either deliberation or consultation, but that telegraph despatch was to render action, on the spur of the moment, necessary. You say that you saw with sorrow statements in the public prints, seriously compromising the character of "some of your brethren." Those statements met my eye also.

The omission to use the prayer put forth was connected with the most offensive denunciations and imputations of motive. A violation of canon, assumed as proved, was charged upon me. Terms of reproach were hurled

with the utmost freedom by those anonymous news-writers, to whom you refer elsewhere. And the bishop of the diocese was contented to enjoy the praise that was awarded to him, while he perused, without one word of comment or remonstrance, these imputations cast upon his brethren. When the provost marshal took formal military possession of my church, I told him that there was no reason to apprehend the disturbance of the peace, because nothing had been done to justify it; that the services were in conformity with the law, in my honest belief. In this I did not seek to arraign you before the military authorities, unless the simple assertion that, in my view of the canon, I was not required to use the prayer put forth, be an arraignment. I was the person whom the press had held up to scorn and political abuse in a matter that only concerned the canon law of the Church. I acted solely on the defensive. You yourself admit that you saw statements seriously comprising the character of some of your brethren; and yet you allowed these statements to remain without one word of explanation, when the only point at issue was the supposed infraction of the canon, and could be only fairly viewed in that light. Was I to remain quiet and utter no word in self-defence when the armed possession of my church by military authority became a fixed fact? A military authority which, in a country like ours, where the Church and State are happily independent of each other, could hardly be supposed capable of punishing an *act of disobedience to an ecclesiastical canon by military penalty*, although it had been, as you tell us, publicly rumoured that *our resistance to your formal action had drawn the attention of the provost marshal to us*.

Your letter in reply to the communication of the fact of the military possession of the church was not answered because its tone seemed to us to make it unadvisable. Your criticism of the language used by me in my letter to the provost marshal (a letter that was not written without the aid of the best counsel), wherein I speak of the canons of the diocese, I pass by, with the simple statement that, not being skilled in subterfuge, nor given to evasion, I thought the provost marshal would understand me to mean the canons that were binding on the diocese. I merely stated to him my belief that the course I pursued was lawful. I did not assume to myself the province of judge. I do not now assume it. Nor did I use this language until those statements, seriously compromising my honor and integrity, had been bruited through the land by anonymous news-writers, without one word of sympathy or remonstrance from my bishop. You knew that the canon law was the only thing at issue—that my offence, if offence I had committed, was the violation of the canon, and yet you permitted my name and that of others of your brethren to be bruited through the land, on charges of another sort, and now you complain that language used by me in self-defence to the provost marshal and in the protest is my arraignment of you.

I have never thought that the violation of canons, on which there is a diversity of construction, was a proper cause for judicial process; and you hold in your possession proof positive that such is my official opinion. I would not consent to arraign an humble presbyter on such grounds. How, then, could I desire to arraign my bishop? All that I have done has been done in sheer self-defence, with no view to the arraignment of anybody.

The misapprehension, under which you say I labor, I do not yet understand. You tell me that the epithets "wilful and flagrant," were adopted as part of the "unhappy rumour largely circulated," etc., and that, by rehearsing them, you "did not adopt them otherwise than as expressive of the fact that such construction had been put upon your alleged action." Did you not know that such epithets were the uncalled-for abuse of a licentious press, and that my only offence could have been the violation of canon law, on the interpretation of which you might have known there was, to say the least, a prevailing opinion the opposite of your own? Some of the members of Trinity church, adopting my interpretation, or acting upon it, published

their dissent from the correctness of your construction of the law, and among them is one of the first lawyers of the District, whose political opinions, as far as I know, are coincident with your own.

I cannot express in words the surprise with which I read the following succeeding paragraph: "You now voluntarily justify that construction, allowance being made for difference of regard by observers in a diametrically opposite point of view.

"What loyal news-writers represented as wilful, you avow as done advisedly, of set purpose, after deliberation. What they complain of as flagrant, you avow as done publicly, in the broad face of day."

In reply, I affirm that I never acknowledged the censors of the secular press as proper judges of the legality of the course of conduct pursued.

What they alleged was done by me, I deny was done at all; and at the time you penned the above you had my solemn denial before you. I omitted the prayer. That is all I did.

When they affirmed that I *wilfully violated the law*, and from a mere question of canonicity of action, on a point purely ecclesiastical, launched out into a tirade of abuse, they uttered what I deny.

What you will gain by a rehearsal of this abuse, repeated after solemn protest from me, it is not for me to say. I had informed you that some of the ablest lawyers in the Diocese, all of them skilled in canon law and devoted to the best interests of the Church, thought your rescript uncanonical. Why you should prefer the characterization of my course by anonymous news-writers to those who are learned in the law it is not for me to decide. I protest against an official act of mine in a matter purely ecclesiastical being mixed up with affairs of state. Your rescript and my omission to use it are the only points at issue between us. You draw a picture of the feelings that would rise up in the bosom of a stranger at the sight of the church on H street, of which, to use your own language, the "rector, vestry, and congregation would rather violate a canon and put an affront upon their bishop, than join in thanksgiving for the deliverance of the Capital from protracted siege and blockade," &c. I know what that stranger would have seen and felt, if he had been led to enter it. He would have heard the rector, vestry, and congregation praying as the bishop taught them, for those who are engaged in the miserable strife that now distracts the land, and asking God to judge between them; while their thoughts were directed to the future eternal world, and the Sabbath day was kept free from the prevailing excitement, and made emphatically a day of rest.

I am contented to abide by the decision of the Standing Committee, to the old members of which I communicated the gravamen of my offence, if offence there be. But I deeply regret that the presentation of my case to the ecclesiastical authorities for the omission to use a prayer, which I did not believe the canon made obligatory, should proceed from a bishop who, in case the legislature at its approaching session should decide on an immediate secession of the State, authorized the clergy of the State of Maryland to omit the President of the United States from the prayer for all in authority, at a time when those authorities, who, he tells us, are alone entitled to our allegiance, were the authorities exercising rule over him and them.

I not less deeply regret that you were led to discard your own wise words when you told us "that we were commanded to live peaceably with all men, to give no offence, neither to the Jew nor to the Gentile, nor to the Church of God; giving no offence in anything, that the ministry be not blamed." You told us "that a great woe was denounced against him who shall offend one of the Master's little ones," and you exhorted us to "let our prayers go up before God in such form that all can join in them with a pure conscience and single heart."

Animated by these great principles, which were enunciated by yourself, and believing the canon did not compel me to use a form in *painful antago-*

nism to them, I kept silence; and for that I am now called in question by yourself. I abide the appeal to the Standing Committee of the Diocese, the accredited guardians of the law, before whom you cite me. You quote a passage which you say emanated from one of us, which reads thus: "To sympathize with the South, and, when the proper time arrives, which is not far off, will gravitate to the South." The rector and vestry of Ascension Parish stand in no way, directly or indirectly, connected with this passage or its author.

All our communications bear our own signatures, and for them alone are we responsible.

Yours truly,

WILLIAM PINKNEY.

Right Rev'd W. R. WHITTINGHAM,
Bishop of Maryland.

Bishop Whittingham to Rev. William Pinkney, D. D.

REVEREND AND DEAR SIR: Other matters have intervened to hinder my earlier acknowledgment of your letter of August 29th.

My answer to your renewed complaint about the precipitancy of my communication of March 15th, and the alleged intention of the telegram announcing its dispatch, needs only a single statement. On March 11th, the evacuation of Manassas and its consequences became known. On the 12th, they were published in the papers at Baltimore and elsewhere.

On the 13th I was written to, and requested to furnish a form of thanksgiving for the recent victories, for the District of Columbia.

On the 14th I received the letters. I deliberated, and preferred to make the deliverance from siege and blockade prominent in the thanksgiving, as the fruit of the victories, more directly of interest to the District, and less likely to give umbrage to persons disloyally disposed.

On the 15th I sent the circular, and at the same time announced its sending, that all to whom it was directed might be in possession of it on the first Sunday after the deliverance. The sequence of occurrences was natural and not the result of any choice or purpose of mine.

Your complaint about want of time for deliberation is founded on the assumption of a right of which I can discover no trace in the canon on which I acted. Your objection to my action, that it was taken without consultation of the Standing Committee, which had met just before, is in many respects ill taken.

1. The meeting of the Standing Committee took place just before my action was called for.

2. I was in no way notified of the meeting of the Standing Committee—still less of the views and dispositions of the members of that body concerning the matter in question.

3. Nothing in the canon requires or intimates the propriety of such consultation.

4. Outside of the canon I know no such obligation or call to consultation of the Committee as would in anywise vitiate or affect my action taken without it.

5. The constitution of the Standing Committee in the diocese is such as makes it impracticable for the bishop to consult that body in such sudden emergencies as most frequently require action under the canon.

6. In like cases heretofore I have never thought of such consultation, nor ever learned of its having been expected.

I will enter into no further argument on the subject of what has thus far passed between us in relation to this affair. Every complaint of yours appears to me to grow out of misunderstanding of my actions or expressions,

any attempted correction of which on my part would, I fear, only lead to wider differences. In all the course of your remarks you assume, and in one place assert (with the inadmissible allegation that I "knew it"), "that the canon law was the only thing at issue." On the contrary, I regard your course throughout as a violation of the Divine law laid down in Scripture, with regard to prayer for those in authority and duty to the powers ordained of God, and of the established, invariable usage of the Church with regard to a bishop's duty in the regulation of Divine worship in his diocese.

Neither will I engage in the discussion of the question of canonical right. There is no prospect of its being settled by our interchange of correspondence.

I do not yet know what your objection to my action is, as you have never stated it.

I am quite ignorant of your authorities, learned in the canon law, and equally so of the grounds of their advice. I have never heard of any difference of opinion in the Church on the interpretation of the canon in question that would affect my action, much less of any prevailing opinion unfavorable to it.

Your "protest against mixing up affairs of state with your official act in a matter purely ecclesiastical" is very strange. What gave your act significance? What made it a public scandal? The fact that everybody knew, and you could not honestly deny, that it had reference to the state of opinion on "affairs of state." When did the Church ever ignore or disobey the Lord's command to "mix up affairs of state" in her acts of worship by making supplications, prayers, intercessions, and giving of thanks for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all Godliness and honesty?

Your reference to my circular, issued in expectation of an event which never occurred, is irrelevant and hardly decorous. Irrelevant, because that circular never concerned you or any member of the diocese resident in the District of Columbia; hardly decorous, because, not having received the paper yourself, you could only have obtained knowledge of it by a violation of the confidence in which it was issued by some one of the receivers. That circular provided against a contingency, so as to hinder a greater evil by permission of a lesser. It provisionally sanctioned prayer for the civil authority in general terms in order to stop the mouths of any who might be disposed to turn the prayers of the Church into vehicles of rebellion.

Your own present use of my language in that circular, while it fails of the end designed, bears evidence to my past endeavors to do my duty with least possible offence of conscience to those whom, while I regarded them as in grievous sin, I was desirous to retain in Christian fellowship. Before any competent tribunal I have no fear of failure to establish my own perfect consistency, throughout the whole course of my difficult task, in reconciling the loyalty of a Bible-taught Churchman with the lenity of a loving father dealing with erring children.

Very faithfully, your friend and brother,

WILLIAM ROLLINSON WHITTINGHAM,

Bishop of Maryland.

BALTIMORE, *September 5th, 1862.*

Rev. Dr. Pinkney to the Standing Committee.

SEPTEMBER 24TH, 1862.

I respectfully submit to the consideration of the Standing Committee of the Diocese the following letter, received by me from the bishop, dated September 16th, 1862. You will decide, as the bishop states in the communication submitted to you, "whether, under the sixth canon of 1847 of

this diocese, it is proper that a judicial investigation shall take place." I cheerfully await that decision, being confident that I have violated no law, and having the testimony of my own conscience that in this case I sought and obtained the very best counsel I could—gentlemen learned in the law, whom I consulted, not as advocates, but as friends of the Church and the law.

But I do protest against the monstrous pretensions set up by the bishop, and the threat, by him fulminated, that your decision, in a certain contingency, "is not to be regarded as any settlement of the question raised by you [me], [I thought I was the respondent in this cause, answering to a charge, not making one], and cannot be so accepted by me. I shall in that event hold myself at liberty to resort to any other available means of establishing the official right which I conceive to have been unduly set aside." This is a singular threat to be held *in terrorem* over you and me. The committee, I respectfully submit, are made, by the 6th canon of 1847, the sole judges of the propriety of a judicial investigation. The canon is explicit. It reads thus: "Whenever the Standing Committee, or a majority of them, shall, from any information so laid before them by the bishop, &c., &c., be of *opinion* that it is *proper* that a *judicial investigation* of the *conduct* of any *priest* or *deacon* should take place, they shall present that fact to the bishop, &c. It shall be the *duty* of the *bishop*, upon the *receipt* of such *presentation*, to *cause* the charge or charges to be drawn up, &c., &c." Shall a bishop who seeks to bring a presbyter to trial for a breach of canon law attempt to interfere with the free exercise of the powers conferred upon the very tribunal to which he appeals, by a threatened disregard of their decision, when that decision shall be pronounced? Shall he, in expressly cited cases in 1861, which now constitute a part of their record, be allowed to fault their official action, which was in strict conformity with the law, and admonish them that he, Wm. R. Whittingham, will not endure a repetition of such procedure?

I hold that the bishop's threat, in view of an adjudication of a case already submitted by him to you, is a dangerous and offensive intrusion upon your prerogatives. I expect you to pronounce upon the law. I desire it. But I repel indignantly the imputation cast upon the committee, and deny that they have subjected themselves to the reproof of the bishop on account of the decision they pronounced in 1861; and I only regret that not so much as the remotest hint was then given of the *dernier ressort* with which I am now menaced. It seems as though I were to be pursued with an extraordinary outburst of the official authority of the diocese, so far as it is vested in the bishop and beyond it, for in 1861 no such outburst occurred, and in 1862 I find myself alone in the onslaught. I do not complain. But I do most solemnly protest against this attempted or threatened interference with the canonical right of the committee to judge for themselves of the propriety of instituting judicial investigation; and the solemn repeal of the canon on rumors by the late convention, against the earnest remonstrance of the bishop, proves that the diocese thought that the power to settle that question had best be lodged in the hands of more discreet presbyters. What the bishop really means beyond this, that he will not abide by the decision you may pronounce if that decision is against a presentment, for reasons of expedience, or otherwise, as in the cases in 1861, and what, by the resort to any other available means of establishing his official right, I know not. Nor do I care to lift the veil where such portentous omens are hung out over the judgment-seat before which I am arraigned. But I trust that if the time should ever arrive when a bishop shall attempt to set aside or in anywise seek to invalidate the solemn adjudication of the grand jury of the diocese, acting under the authority of law (a law, too, passed by the diocese during the episcopate of the present incumbent), and that in a case expressly committed by him to them, he will find a diocese as resolute of will and determined in

purpose as the exigency of the case demands. What! Shall a bishop cite a clergyman to appear before the tribunal which the diocese appointed to stand between him and the odium of a trial before the court, and shall he, in case they decide that it is not proper to institute judicial investigation, for reasons satisfactory to themselves, of which they are made the sole judges, declare beforehand his determination to disregard their decision, and that, too, in the very breath in which he appeals to them, in the terms of the canon, as the parties who are to decide whether it is proper to institute judicial investigation? There is no law by which any clergyman can be reached but through your presentment. It is for you alone to issue the mandate for a trial, if in your opinion it is proper to do so.

I derive a proud satisfaction from the belief that in your appropriate sphere you will maintain the high prerogatives with which you are clothed by law, and allow no such threat as that which is used in the letter forwarded by me to you to overshadow and overawe your august tribunal, and permit no such impeachment of the purity and legality of your just decision to divert you from the faithful discharge of your whole duty. I speak strongly, but not more so than the case warrants. It concerns me to hear the bishop declare that he will not abide by the decision you may pronounce, if, as in 1861, you decide against presentment for reasons of expediency or otherwise; and that in a given contingency he will feel himself at liberty to resort to any other available means, in defiance of your judgment pronounced under the canon of 1847.

You have the sole control of the presentation of a clergyman for trial. You have it by law. You have exercised the right already. In 1861 the bishop himself acquiesced in the exercise of the right. It is for the right in the abstract that I now plead; and I plead for it the more earnestly, because in that right I recognize the sovereign will of the diocese, who saw fit to place a tribunal of their own choice between the clergy and the bishop. It is the only shield that can save the priesthood in the lower orders from a spiritual despotism, that might otherwise burden them with the scandal of a trial, and afflict the diocese with the arraignment of its clergy on charges of a violation of canons, as needless as they would be cruel. Once permit the bishop to mould this high tribunal by moulding its decisions; once suffer the right of deciding on the propriety of instituting judicial investigation for reasons of which you are made the only judges to be rifled from you, or your decisions to be unceremoniously ignored by declarations made beforehand, and we have nothing left but to put our necks under the iron heel of a spiritual despotism, where the will of one man is to mould all things to itself.

It will be remembered that I make this protest only after the bishop, in a letter to me, charges without cause past official dereliction of duty against me, in common with yourselves (for I was a party to the decisions of 1861), and usurps to himself the right to infringe upon your high prerogatives, as the grand inquest of the diocese, by making himself the judge of the propriety of doing that which you may decline to do in a resort to any other available means, when by the law of 1847 your decision, if it be against presentment for any reason, is, and must be, final. The principle advanced prompts me, *as one of your body*, to make this solemn protest against this extraordinary claim of the bishop. Debarred by the fact of my presentment from any deliberation on the documents now laid before you, and yet admonished that no regard in a certain contingency will be paid to your decision when pronounced, and at the same time faulted in my action in the cases of 1861, I cannot, in duty to myself, as a member of your body, refrain from this earnest protest. I therefore submit this paper to your especial consideration, and demand, as my right, that it be spread upon your journal, together with the letter of the bishop, to be the after-witness to the Church that, while I was wholly unmoved by the threat, I was not

unmindful of the rights of the body of which I am a member, but was prepared to defend those rights to the uttermost against assault from whatever quarter. The right of sole control of the whole subject of the presentment of a clergyman for trial; the right of deciding for or against a presentment for reasons that are solely within our jurisdiction, *I will never surrender*. And as, in this case, I cannot share in your deliberations, I can only spread upon your journal my protest against the pretensions set up by the bishop, and repel the unwarranted impeachment of the committee's action in the past year in which I bore a part. I regard as final your decision in every case where that decision is against a presentment, and will submit to no authority which shall seek at any time by resorts of any sort to set aside the law, when you shall have pronounced upon it.

Your friend and brother,

WILLIAM PINKNEY.

To the STANDING COMMITTEE OF THE DIOCESE OF MARYLAND.

Dr. Pinkney to Bishop Whittingham.

SEPT. 9TH, 1862.

RIGHT REV. SIR: I have no desire to prolong the unhappy discussion on which I entered most reluctantly, and shall therefore pass over all that portion of your letter which does not concern me immediately. You say "that in the course of your remarks you assume, and in one place assert (with the inadmissible allegation that I 'knew it'), 'that the canon law was the only thing at issue.' On the *contrary*, I regard your course throughout as a violation of the divine law laid down in Scripture with regard to prayers for those in authority and duty to the powers ordained of God, and of the established invariable usage of the Church with regard to a bishop's duty in the regulation of Divine worship in his diocese." When you pass from the canon law and enter upon this wide mediterranean of undefined powers in the episcopate, you will scarcely expect me to witness the transition without some exclamation of surprise and astonishment. You cited the law on which you based your authority and challenged my obedience. You said not one word of any other powers you possessed in the premises. You issued your rescript in virtue of that expressly-cited canon; and by the citation you waived all right to enforce obedience on any other grounds. When you specified in your order the law under which you acted, you committed yourself to that as the only ground on which you could enforce my obedience. I take this to be a well-established principle of law. How could you suppose that my refusal to use your form of prayer was a refusal to pray for all in authority, when I used the prayer the Church appointed for that very purpose? You bade me use the prayer which you put forth not because it was indispensable to a compliance with the apostolic precept, but because you had put it forth in virtue of the canon. I believed (and I sought counsel of those who are learned in the law, and they confirmed me in the belief) that you did not act in compliance with either its terms or its spirit; and I ask, Can there be any point at issue properly between us but the question of a violation of the canon? Is it competent for a bishop to cite a canon and then fall back upon his assumed Episcopal prerogatives as they loom before his imagination in that most shadowy of all forms, established usage, which is itself all vague and undefined?

You use portentous language when you speak of a "bishop's duty in the regulation of divine worship in his diocese." I thought that in our branch of the one Church Catholic, the worship was defined and established by law, and that bishops as well as presbyters were controlled by the law which the Church has enacted. The canon you cited, it seems to me, settles the question. It tells us when a bishop may add a prayer, and under what circumstances, and it prescribes the mode of its transmission; and by the express

mention of two other cases, it decides that there shall be no other departure from the worship regulated *not by the bishop* but by the Church.

You say that you are quite ignorant of my authorities learned in the canon law, and that you have never heard of any difference of opinion in the Church on the interpretation of the canon in question that would affect your action, much less of any prevailing opinion unfavorable to it.

This may well be. No authorities that could be adduced might be deemed of sufficient merit to affect your action.

But still authorities there are, and I incline to the opinion that they will be considered entitled to some weight by others.

One of them published his dissent from your construction of the law; and since I wrote to you last, I have the proofs before me that one of your own presbyters, as far back as May, told you that he considered your rescript uncanonical.

After this he refused to use the prayer. It seems that your sense of outraged official authority slumbered in one case that runs *pari passu* with mine. I rejoice that that beloved brother was not pushed to prosecution, while I cheerfully abide the presentment of myself in his stead.

The Rev. Wm. Sytle, in a communication over his own signature, thus writes:

"The prayer was uncanonically set forth, &c., &c. I wrote to the Bishop telling him this and giving him an opportunity to withdraw it." You say "What gave your act significance? What made it a public scandal? The fact that everybody knew, and you could not honestly deny, that it had reference to the state of opinion 'on affairs of state.'" You herein encroach on motive. By what law it is not for me to say. But I repel the imputation, and assert that I do honestly declare, that in this case I was actuated by the belief that your rescript was uncanonical. It was a pure question of law that I considered it; that was the only aspect in which I was called to consider it. I did not believe, nor do I now believe, that St. Paul's injunction to pray for all in authority was dependent for its observance on the *form of words you set forth*, nor did I consider that as the question involved.

The canon was cited and by the canon I was controlled. You say, in fine, that my reference to the circular is "irrelevant and hardly decorous." I leave its irrelevancy to the adjudication of others, only suggesting that it was *its relevancy to yourself* and *not to me* that induced me to recall it to your memory. Its want of decorum can be judged of by those who are informed that my quotations were taken from a copy made by a layman from one of the public prints of Baltimore. I have not the keeping of the honor of my brethren in my charge; but if they made public what you chose to style *private*, it may have been because they do not admit your right to veil so important an act of authority, assumed and exercised in secrecy. Of that they are competent to judge, as they are fully competent to repel the imputation you cast upon them. The privacy sought to be given to the act is a novelty in cases of responsibility which I may not be able to appreciate.

Viewing your brethren as in grievous sin, I cannot understand how you could, by anticipation, encourage them in the sin you hold in such abhorrence.

How far this was a reconciling of the loyalty of a Bible-taught churchman with the lenity of a loving father dealing with erring children others must determine. I will not allow myself to speak of the confident claim to being Bible-taught with its implication of a deficiency in such teaching in others, lest I subject myself to the imputation of want of decorum.

I here close my correspondence.

Truly, yours,

WILLIAM PINKNEY.
D.D., LL. D.,
Bishop of Maryland.

Right Rev. WILLIAM ROLLINSON WHITTINGHAM,

Bishop Whittingham to the Reverend William Pinkney, D. D., Rector of Ascension Parish.

REVEREND AND DEAR SIR: While closing your own part of our correspondence by the last words of your letter of the 9th, you could hardly have expected of me that I should allow that letter to remain without reply.

I will be as brief as possible in taking the notice of it which seems to me to be necessary. Much of its contents is owing to a continuance of the confusion (pervading all your share of our correspondence) between discussion of your position as a question of amenability to Church discipline and vindication of your objections to my letter to your vestry of the date of the 8th of August. When your vestry formally laid before me their protest, they made it a legitimate subject of remark by me. Had it contained nothing in my judgment absolutely demanding notice, I could willingly have abstained from all comment whatsoever. I have already explained at length how and why I was compelled to do otherwise.

Every phrase, almost every word, of my letter to the vestry has now been discussed between us; and I, for my part, find no reason to be dissatisfied with the result.

When I wrote that letter, I neither had certain knowledge what your course had been, nor the slightest intimation from you what were the grounds of your procedure. When your own avowal informed me of the fact that you had treated my circular of March 15th with silent contempt, it became evident that the expressions used, first in your correspondence with an United States officer, and afterward, in more explicit shape, in a formal document entered on your parish record as a memorial "to all after time," had been designed to vindicate such treatment, as due to a procedure on my part unwarranted by law. The alternative left me was either, by silent submission to your implied remonstrance and reproof, to accept (without knowledge of the reason) the condemnation of my official action as uncanonical, or to seek the vindication at once of the law of the Church, as known and understood by me, of the office I bear (which your conduct, unnoticed, would set at nought), and of my own official integrity in my past course of action, by bringing you before a proper ecclesiastical tribune, to render an account of your procedure, with its grounds and reasons. Of course I chose the latter, and that choice shuts up for the time, as between us, all further discussion of your accountability to the Church for breach of her canon law, and the involved violation of ordination vows and canonical obligations. But the clause of the protest of your vestry which had called for notice on my part had not confined itself to an assertion of legal regularity; and my comment had followed it beyond that limit. Step by step your objections to my comment, and my replies to those objections, took the discussion into a widening range of topics. The question how far the popular construction of such action as yours involved the "political taint" which your vestry had disclaimed as inconsistent with the consecration of your building naturally arose, and in its discussion deeper grounds of argument than the mere letter of canonical enactment came into view.

Want of attention to this must have been the cause of your "surprise and astonishment" at what you call my passage from the canon law into an undefined region of official powers. We were not pleading on an indictment before a court, but corresponding about certain matters on which, beside the canonical question, there is serious difference of opinion between us. Nothing in such correspondence limits me to grounds on which I might be disposed or able to hold you to a vindication of yourself on a case of ecclesiastical discipline.

Although not at all allowing your assertion that I "based my authority," in what you call my "rescript," on the canon which I cited, I might freely admit your alleged "principle of law" as regards my power to enforce

obedience to it, without having any the less right to argue with you against the conduct of which the disregard of my circular might be the only feature open to judicial investigation.

Your argument that you did not refuse to pray for all in authority, because "you used the prayer the Church appointed for that very purpose," is defective: 1. Because it omits to observe the express distinction in the Divine injunction between prayer and "giving of thanks"—a distinction not neglected by the Church, but honoured by distinct provisions: 2. Because it proceeds on the assumption that my prescription of a form was uncanonical. If it was canonical, then that form, and none other, was the appointment of the Church.

The "prayer which the Church appointed for the very purpose" of fulfilling the Scriptural injunction to make thanksgiving in behalf of those in authority, on the special occasion of the deliverance which had been vouchsafed, was that which your bishop had sent you, in conformity with unbroken custom of the Church Catholic throughout all ages. There was none other. Refusing its employment, you disobeyed, so far as in you lay as a minister of the Church, the injunction of the Scripture, the universal and immemorial usage of the Church, and the particular enactment by which our branch of the Church had provided the mode in which Scriptural command and Catholic usage should take effect among us.

It might easily be that some irregularity of procedure on the part of his bishop, or some technical flaw detected in a canon by men learned in expedients, should set a minister free from the punitive stringency of the particular enactment: would that release him from responsibility for infringement of venerable use and neglect of Divine injunction?

He might be able, with impunity, to defy the bishop's authority, and decide his judgment: but would that make him less really under obligation before God, the Church, and his own conscience, to recognize the Episcopal office in its exercise of the regulation of Divine worship, of which authority the canon itself is merely the Church's recognition and enforcement?

You still leave me in ignorance concerning your authorities learned in the canon law. One of them, you say, "has published his dissent from my construction." It has been my misfortune not to meet with his publication, of which I now first learn the existence.

The Rev. Mr. Syle seems to be relied on by you as some kind of precedent or authority. A publication made as I suppose by Mr. Syle, or by the authorities of his parish, would inform you, if carefully examined, of differences between his case and yours amply sufficient to warrant me in making the difference of which you seem to complain, if the difference had been of my spontaneous determination. But this very correspondence is evidence to the contrary of that. I would as gladly have ignored your case as I did gladly allow him the benefit of relief by the expiring of the time for compliance with my circular during the continuance of correspondence—for while you vouchsafed no notice of my communication, Mr. Syle immediately laid his difficulties, such as they were, before me.

I am sorry to say that the sentence which you have quoted as written by Mr. Syle gives a representation of his correspondence not in exact consonance with the fact. "The prayer," it says, "was uncanonically set forth, &c. I wrote to the bishop telling him of this, and giving him the opportunity of withdrawing it." However great the obligation under which I might have been laid by such information and conceded opportunity, a reference to Mr. Syle's letter of March 17th, as printed by himself, will satisfy you that it was not bestowed on me.

After the time for using the prayer had expired, as the fifth of several reasons against its use, I received from Mr. Syle the statement, "others demur to the singling out of this city and District from the rest of the diocese as not indicated by the exigencies of the case, and as of doubtful canon-

icity." Those four words constitute the whole extent of Mr. Syle's expressed decision that the prayer was "uncanonically set forth." They reached me on the 24th "when," as I informed his vestry on the 30th, "the time for using the thanksgiving had expired, and I, therefore, did not conceive it to be needful to make any answer." As for any "opportunity given me of withdrawing the prayer because uncanonical," I cannot discover one word of the kind in either of Mr. Syle's letters. He asked me, after a statement of reasons made with a frankness in strange contrast with the reticence of others, "whether I still wished the prayer to be used *in Trinity Church?*"

This was the extent of his refusal, made in words. While he was making it the time for deeds had overpassed.

I must leave it to you and Mr. Syle to reconcile the use you now make of him with the facts of his case as they stand on record in the printed document.

With regard to your reference to my confidential circular to the clergy of Maryland, the tone of your reply to my remarks surprises me as much as it pains me. You surely know why I considered that reference irrelevant. You are no stranger to the total dissimilarity of the civil position and consequent relative duties of those to whom that circular was addressed and the position and duties of members of the Church in the District of Columbia. It could not have escaped you that such dissimilarity made the irrelevance of your reference, which was an attempt to prove me inconsistent because I deal with you, who have no government on earth except that of the United States, differently from the way in which, under a contingent emergency, I proposed to deal with the multitudes in Maryland who have fallen into the snares of the evil one and been seduced into sedition, privy conspiracy, and rebellion, led away by the specious sophistry of the doctrine of States rights, and honestly believe that there may be a conflict of allegiances when bodies claiming to be State authorities are arrayed in opposition to the Government of the United States.

Your comments on the confidential relations of a bishop to his clergy and on my vindication of them I leave to your own cooler reflections at some future day.

Very faithfully, your friend and brother,
 WILLIAM ROLLINSON WHITTINGHAM,
Bishop of Maryland.

BALTIMORE, *September 15th, 1862.*

Bishop Whittingham to the Standing Committee of the Diocese of Maryland.

REVEREND AND DEAR BRETHREN: It is my painful duty to inform you that I have reason to believe that there are grounds for an investigation into the conduct of the Reverend William Pinkney, Doctor in Divinity, Rector of the Parish of the Ascension, in the city of Washington and District of Columbia, and to lay before you the information in my possession upon which that belief is founded. It will appear from the correspondence, copies of which I send herewith, that the said William Pinkney, D. D., presbyter of this diocese, has disobeyed the fourteenth section of the first canon of the first title of the digest of the canons for the government of the Protestant Episcopal Church in the United States of America, and thereby subjected himself to ecclesiastical trial and censure under the fifth canon of 1847 of this diocese. On the fifteenth day of March, in the current year of our Lord, I set forth, under the authority of the canon and section of the digest already referred to, a form of thanksgiving, of which I send herewith a copy. A copy of this I transmitted to the Reverend Doctor Pinkney, to be used in the church

of which he is rector. It will appear by the correspondence herewith sent that he did not use the form, but wilfully disobeyed the canon of the General Convention which has been mentioned, and under which it was set forth. It will be for you to consider whether, under the sixth canon of 1847 of this diocese, it is proper that a judicial investigation of his conduct shall take place.

Very respectfully, your friend and brother,
(Signed) WILLIAM ROLLINSON WHITTINGHAM,
Bishop of Maryland.

BALTIMORE, *September 16th*, 1862.

Bishop Whittingham to Reverend William Pinkney, D. D.

REVEREND AND DEAR SIR: It has now become my unpleasant duty to transmit to you the inclosed copy of a communication to the Standing Committee of the Diocese of Maryland made by me this day. In so doing, I am reminded by the recollection of some passages in our late correspondence to observe that, should the Standing Committee (as the action of that body in certain cases in the year 1861 has given me reason to think it possibly might) be swayed, by reasons of expedience or otherwise, to decide that it is not proper to institute a judicial investigation of your case, such decision is not to be regarded as any settlement of the question raised by you, and cannot be so accepted by me.

I shall in that event hold myself at liberty to resort to any other available means of establishing the official right which I conceive to have been unduly set aside.

Very respectfully, your friend and brother,
WILLIAM ROLLINSON WHITTINGHAM,
Bishop of Maryland.

BALTIMORE, *September 16*, 1862.

Bishop Whittingham to Rev. Dr. Pinkney.

BALTIMORE, *April 28*, 1863.

REV. DR. PINKNEY, *Rector of Ascension Parish, Washington.*

REV. AND DEAR SIR: In regard to my bodily condition, it would be neither convenient nor safe for me to make any addition to the confirmations which I have undertaken for my visit to Washington next week.

I shall be happy to confirm any candidates you may think fit to present, either at the Church of the Epiphany, on Wednesday evening, or at St. John's Church, on Friday. This, as on former occasions in similar circumstances, would meet the demand on behalf of your parishioners for the administration of the ordinance, and suit the limited convenience, as well as obviate other difficulties which might arise on the part of

Your faithful friend and brother,
WILLIAM ROLLINSON WHITTINGHAM,
Bishop of Maryland.

Bishop Whittingham to Rev. Dr. Pinkney.

BALTIMORE, *May 9*, 1863.

REV. AND DEAR SIR: Your note of the 6th reached my hand the same evening, but I had not opportunity for answer before leaving Washington.

I am sorry that you did not think it best to present your candidates at the opportunity offering in the immediately adjoining parish. On more accounts

than one it would have been a relief to me and an act of kind courtesy on your part. I find that a visitation is not canonically due to Ascension Parish until September next. Before the fixed limit of previous notice of a visit at that period, I shall have had time for consideration whether the existing relations of the rector and vestry of Ascension Parish with the bishop of the diocese are such as to allow of my making the desired appointment with due regard to the requirements of my office.

I am, very respectfully and truly, your friend and servant,

W. R. WHITTINGHAM.

REV. WILLIAM PINKNEY, D. D.,

Rector of Ascension Parish, Washington.

Dr. Pinkney to Bishop Whittingham.

MAY 15TH, 1863.

RIGHT REV. AND DEAR SIR: I acknowledge the receipt of yours of the 9th instant, and would rest contented with a simple acknowledgment of its receipt if it were not for the two following paragraphs. After expressing your regret that I did not think it best to take my candidates to the Epiphany, you go on to say: "On more accounts than one it would have been a relief to me and an act of kind courtesy on your part." You then add: "I shall have had time for consideration whether the existing relations of the rector and vestry of Ascension Parish with the bishop of the diocese are such as to allow of my making the desired appointment," &c., &c. Had you forgotten that in the very letter in which you asked me to take my candidates to Epiphany you had intimated too clearly to be misunderstood the threat contained in your letter of May 9th? Could you have expected me to disregard the rights of my parishioners and compromise my own honor as a presbyter in the desire to perform an act of kind courtesy to you? It is somewhat remarkable that in your response to a simple and respectable request that you should visit my parish, at your own convenience, you should force upon me the possibility of your refusal to come in case I persisted to require it, and then complain of me for not doing you an act of courtesy, the doing of which would have been a tacit acknowledgment of the propriety of the intimated possible determination on your part, which I utterly repudiate and could not honestly make. Your letter placed it out of my power to do the kind courtesy to which you refer, and that is my defence. Courtesies, however pleasing, cannot be extended where rights are invaded or threatened with invasion. "*Recte et suaviter*" is a good old motto, and surely it were an unreasonable draft upon the kind courtesies of another to accompany the request of a favor by a threatened penalty. Your complaint, therefore, is altogether unfounded, and the keenness of the reproof loses its edge from the fact that it is umerited.

Your allusion to the existing relations of the rector and the vestry of Ascension Parish with the bishop of the diocese is not more fortunate. I shall not concern myself at this time with the vestry; they are abundantly able to defend themselves. But permit me to ask, What are the relations of the rector with the bishop, and who is responsible for them? Arraigned before the Standing Committee for a violation of canon law, by yourself, on proof alleged to be contained in our correspondence (a part of which only was laid before the committee), after I had been assailed before my vestry, I was unanimously acquitted and declared to be without offence in the matter charged. Arraigned, acquitted—this is the first phase in the altered relations that unhappily exist between us. Not satisfied with bringing my case before the committee, which you did under an expressly-cited canon, and which clothes them with the power of deciding whether a trial before the ecclesiastical court shall be ordered, you *admonished* me *beforehand*, that I was not to consider their decision, if adverse to you, a final settlement, as in that

event you would consider yourself at liberty to resort to any other *available* means—arraigned, unanimously acquitted, yet threatened before trial with still further prosecution in a given contingency, notwithstanding my acquittal, and that, too, against the expressed letter and spirit of the canon under which you proposed to act. This is the second phase of the altered relations unhappily existing between us. A second time the case was virtually brought before the committee, and a second time unanimously dismissed.

If the accusation of a bishop which falls to the ground by the unanimous judgment of the body to whom the canon refers it is to be considered a justifying cause for the withholding the rite of confirmation from the sheep of the fold or the intimation of the possibility of it, why then indeed have we fallen upon strange times. You have the letter of the law to justify you in postponing the visitation at your pleasure for the space of three years; but when you undertake coolly to avail yourself of the allowed largest extent of time to justify you in seeking to punish a parish that believes itself to be without offence, I hold that you are not acting in the spirit of the canon. The canon was passed to guard the rights of the people—to preserve them from infringement. The course pursued by the rector and the vestry is no new thing; months have been given you already for consideration.

How far the determination of the bishop to take four months more for the making up of his mind to the detriment of the souls of a few faithful sheep, in withholding from them the strengthening rite of confirmation which the Apostle places among the fundamentals of the faith, the Church must decide. I enter my protest against it—not against the postponement itself, but against the reason assigned for it. I now close this correspondence with the sincere regret that it was necessary to write thus much.

Yours respectfully,

W. PINKNEY.

Right Rev. W. R. WHITTINGHAM,
Bishop of Maryland.

Bishop Whittingham to Dr. Pinkney.

BALTIMORE, *May 20th*, 1863.

REV. AND DEAR SIR: I take opportunity in transmitting the inclosed paper for the Standing Committee, to acknowledge the receipt, on the 18th, of your notice of the approaching meeting of the committee: and yesterday, of your reply to my note of the 9th in relation to your wish for a confirmation at Ascension Church, and am,

Very respectfully yours,

W. R. WHITTINGHAM.

Rev. WM. PINKNEY, D. D.

NOTE.—The long and serious illness of the author while this work was going through the press has delayed its publication, and will account for some *errata* that may have occurred in its typographical execution. One error of substance may be corrected here. In the note to page 84 the names of the Misses Burgess should be given as follows: Misses Sarah, Margaret, Anna, and Alice. Miss Kate, erroneously mentioned as a sister, is the niece of these ladies.

O. H.

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